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THE

# MISSIONARY REVIEW OF THE WORLD.

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## I.—LITERATURE OF MISSIONS.

### A CRUSADE FOR MISSIONS.

[EDITORIAL.—A. T. P.]

[The following solemn and earnest appeal we are sure will be received in the spirit in which it is made, and, we trust, will not have been made in vain. We who have staid at home, and so have not felt the touch of those great movements and mighty throbbings, of which London has been the center, are not prepared to appreciate the full force of the feeling which dictates this bugle-call from across the sea and the intensity of the conviction which thrills along every line of this stirring appeal.—J. M. S.]

THE time seems to me to have fully come for some new movement, which I can call by no other name, and for that crusade I solemnly appeal to my brethren in the pastorate to set themselves apart.

The evangelization of the world is a problem so grave and so great that it demands men, in a peculiar, if not an exclusive sense, devoted to it. The church needs to be aroused, quickened, stimulated, to new endeavor, prayer, consecration, giving, if we are to overtake the present generation with the gospel. To do this work of arousing the church, information must be gathered, facts collated and marshaled in effective array, and then presented with readiness of memory and of utterance, with the unique power and force that come from a mind and heart on fire with intelligent zeal and holy enthusiasm. For this work who are naturally fitted as are the devoted pastors of the churches? They are the leaders of church life and church work; their contact with the people is constant, and their touch is sympathetic; they are in the very position to take up such work with every advantage and hope of success.

Of course such a work demands a special training. There are certain lines of study and research, personal acquaintance with missionaries and mission-fields, providential contact with the work at a hundred points of approach, and the habit of advocating missions, which are requisite for the fullest measure of preparation to carry on such a crusade; but no man has the chance of such university training in the school of missions so available to him as the pastor. He whose yearnings and leanings are in this direction will unconsciously develop power in the work.

Nothing is more imperatively needed at this precise emergency, the crisis of missions, than a generation of such pastoral crusaders. There

is no need of abandoning the pulpit and parish to enter upon such a crusade. The churches need not even be neglected, left unshepherded, unsheltered, like a scattered flock, in order that a pastor may go about, like Peter the Hermit, on missionary tours. The pastor must care for the flock, of course. But there is a larger, broader work for Christ than any individual church presents, and every minister of Christ owes somewhat to the church at large. He ought to feel and recognize the call to ministerial service to the whole body of Christ, and seek training for that larger service.

I am persuaded that in most cases a man is more effective as a pleader for missions who is making such appeals to only one branch of a general work for Christ and His church. We need to remember that the pastoral office is the first and highest in the church. Its forms of activity are so manifold and multiform, that it cultivates every part of the man; every faculty finds employment. To do the work of preacher and pastor, instead of making a man narrow, broadens him. His very appeals for special causes, such as Home Missions, Foreign Missions, City Evangelization, are rendered only more effective by his not becoming a mere specialist, absorbed in one particular subject or object. The tendency of doing only one thing is to be short-sighted, and see only one interest, and so unduly magnify that one object. A specialist in benevolence is apt to lose breadth of view, width of sympathy, and he cannot make up for such lack by mere length of tongue. The two great qualities, "audibility and volubility," may be enough for some men, but they do not prove sufficient for holding and rousing the people.

I would not have pastors abandon their flocks and folds to enter the new crusade for missions. How often have we observed that a pastor who is a powerful advocate of some one or all of the benevolent agencies of the church degenerates as soon as he becomes a secretary of a board or an agent. He gets formal, official, a mere functionary. And because he is expected to magnify his office, and exaggerate the relative importance of the cause he represents, he loses power with the people.

Hence, in order to be more useful in pleading for missions, it may be well for a man to keep out of all official relations with a board or a society in all ordinary cases. It takes a really extraordinary man to keep out of the trammels of a perfunctory routine. For myself, I have sedulously avoided all such complications, preferring to be first of all a preacher and pastor, and, as such, whenever God gives opportunity, and as He gives ability, lift up my voice for every true, noble and effective form of church beneficence, with no fetters on my tongue or my independence. To do the best work in missions, it is best for me, and probably for most men, to remain pastors; and their words will have all the more spontaneity, enthusiasm and real power when they speak not as agents or secretaries but as pastors.

At the same time, I cordially recommend my fellow pastors to avail themselves, especially when they are abroad, of opportunities to gather information by personal visits and contact in the mission fields themselves. Nothing so vividly impresses the mind as the sight of the eyes, and nothing so fit for vivid, graphic, telling description and reproduction. If a pastor is going to take a vacation abroad, why not, for the sake of his own church and the church at large, take his vacation where recreation and investigation may be combined? Dr. Gordon and myself went to Paris together to visit and investigate the McAll Missions. We spoke twice a day in the various *salles*, through an interpreter, and saw the work for ourselves. But the help of M. Saillens, Dr. McAll's main helper in his work, enabled us to see Paris in the meanwhile as we could not have done it alone. I had written much and spoken often on the McAll Mission work, but never had I such a conception of its simplicity and effectiveness. He who would be a powerful pleader for missions will do well to avail himself of every chance to come into personal, vital contact with mission fields and mission workers. In fact, many a church might well send a pastor abroad to carry cheer to missionaries on the field, and gather a store of facts, and best of all a new enthusiasm. The time so spent would not be lost to the church at home. A true pastor may well desire to visit fields and conduct a personal investigation of the work, in order to fit himself better to do the work of a home pastor. The more many-sided a man is, the better-informed he is, the more intelligent his zeal in the wider work of God, the more keenly alive to the wants of the world-field, the better is he fitted to guide the flock at home, especially if his church chance to be a large and leading one among the churches.

Brethren of the ministry, much as we need missionaries on the foreign field, we need, even more, missionary pastors on the home field. We need men who shall make a business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign. Such men inspire a whole church, lift it to a higher level, quicken intelligence, and arouse zeal. They are the true and powerful pleaders for missions. Give us more of such men—men who can make a monthly concert an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions. Then we shall have a true missionary revival, and the pulse of a sluggish church shall beat with new life, and a new missionary era shall dawn.

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## THE GREAT MISSIONARY CONFERENCES.

THIRD LETTER FROM A. T. PIERSON, D.D.

EDINBURGH, July 16.

THE grand World's Conference in London was but the beginning of

a *series*. The so-called Mildmay Conference, at Mildmay Park, almost immediately succeeded it—July 27–31—and the delegates have found in their travels that at every new point gatherings awaited their coming, where the eager multitudes were waiting to gather at least some fragments of the feast. In this Athens of the British Isles, for instance, the pulpits were filled all day yesterday by delegates, and at a monster-meeting in the Synod Hall last night, addresses were made on the subject of missions by Dr. A. J. Gordon and myself.

I have thought that to many who may not see the reports of the Conference, now preparing *in extenso*, it might be well to present a few choice bits of the feast. And so I have been at pains to gather up a basket of fragments, to let our readers see what was the character of the fare distributed at the banquet board. Those who wish to have the reports in full will do well at once to send orders, with two dollars and a half, for the two large volumes of verbatim reports, to Rev. James Johnston, Secretary, care of Y. M. C. A., Exeter Hall, Strand, London. The reports will be published about January 1, 1889.

1. *Christianity and Civilization*.—Bishop Colenso attempted to civilize without Christianizing. He got twelve Zulu lads and took them for a limited time into his service, not making any attempt meanwhile to convert them. When the time expired, he reminded them how faithful he had been to them and to his promise not to seek to bias them at all as to their religious faith. The next day all were gone, leaving behind only their European clothes, as they went back to barbarism. It is said that Colenso went over to the American mission, laid on the treasurer's table a fifty-pound note, and said: "You were right, and I was wrong."

Christian nations were defeated in the Crusades: they deserved to be, for the *Bible was carried behind the sword*.

"Among the Zulus, the first sign of approach to Christ is a desire for clothes. A man comes one day and buys a calico shirt; the next, perhaps, and buys a pair of duck pants; then a three-legged stool, for he can no longer sit on the ground, and with shirt and pants on, and seated on that stool, he is a thousand miles above the level of the heathen round him."—*Dr. Lindley*.

2. *The Power of Christian Schools*.—We do not appreciate the value of the educational element in missions. The missionary superintendent in Utah lately undertook to lecture on subjects such as would interest the Mormons, beginning with lectures on humor, in which he had to explain his own jokes and stories to his stolid and stupid auditors. As soon as he had convinced them that he knew more than their own priests, of science, history, etc., he opened a school, and their children came to learn, then a Sunday-school, and so an evangelistic service.

In Beirut, the Christian church, the medical college and the girls' schools go side by side. The very Pashas confess the power of these



schools, and the Arabs had to open girls' schools in self-defense, and having no fit teachers, sent to our schools for teachers for their own. Education acts as a prophylactic, upsetting the unscientific and absurd geography, cosmogony, etc., of paganism, and so the religion itself.

*Education* of a Christian sort tends to upset the heathen faiths, by first undermining the heathen systems of false science which are inseparably bound up with the religious system. For example, the absurd Hindoo cosmogony cannot stand before the revelations of modern astronomy, etc. The antagonism between the truth and error is irreconcilable. On the other hand, the more the Bible is studied, the more it is found to be in accord with all the great scientific facts not known when the Bible was written. The leading truths of geology, astronomy, comparative anatomy, physiology, etc., find in the Word of God no antagonism. In fact, we may almost say, they were anticipated in its wonderful phraseology.—*A. T. P.*

*Medical Missions.*—It is noticeable that Christ sent forth His apostles, not only to preach and teach and testify, but to heal the sick.

3. *The Progress of Missions.*—In the Fiji Islands one wretched cannibal gloried in his shame. He was wont to put down one stone for every human body of which he partook, and his horrid memorial reached the number of 872 stones! At the late jubilee of missions not one avowed heathen was left.—*Rev. John Calvert.*

4. *Preparation of Missionary Candidates.*—It is very desirable that while in the course of preparation they be kept as much as may be into contact with souls. Isolation and seclusion for study during a long period sometimes leaves a student with a chronic or at least intermittent chill. Intellectuality often develops brilliance, but the brilliance of an iceberg. It is well to keep up the warmth of love and passion for souls by evangelistic labor—and all the better if among the lowest classes; for he who is not ready to preach the gospel anywhere is fitted to preach it nowhere. He who can reach the lowest can commonly reach the highest, but the reverse is not always true. We need men in earnest, not for salaries and positions and honors, but seekers after souls.—*A. T. P.*

5. *The Rum Traffic.*—When Stanley came to Aganda, the king, Mtesa, asked after Victoria, the Emperor of Germany, etc. Then he said, ““Have you any tidings from *above!*” Mr. Stanley was not quite so much at home on this subject, but he could at least give the king a New Testament. But it was noticeable that when Stanley reached the mouth of the Congo, the one unfortunate question there was, “*Have you any gin?*” The very day that the American Baptists in Boston accepted the Livingstone Inland Mission, 200,000 gallons of rum sailed from Boston to the Congo, in a single ship.

6. *The three eras of missions* have been: 1. *The apostolic:* the result was the conversion, nominally, of the Roman Empire. 2. *The medi-*

*æval*: the result was the nominal Christianization of Europe. 3. The *modern*: the result of which is to be the evangelization of the world.—*Dr. Philip Schaff.*

7. *The Opium Trade in China.*—The sum of all villainies is the opium traffic. It entails more and worse evils than drink, slavery and licensed vice put together!—*J. Hudson Taylor.*

8. *The Gospel in Tahiti.*—The London Missionary Society sent the first missionaries to Tahiti in 1797. They worked till 1813, sixteen years, and not one convert. Then a change came over the whole land. So rapid was the development that in 1821, eight years later, evangelists—natives—went out to the Hervey group. Eight years more passed, and, with John Williams, native evangelists pressed on to the Samoan group. Another nine years, and the New Hebrides were reached; and, in 1841 to 1843, the Loyalty Islands and New Guinea. What a remarkable proof and fruit of the power of the gospel!—*Wardlaw Thompson.*

The progress of God in the march of missions has been correspondingly rapid with the capacity of the church to keep up with the Great Leader.—*A. T. P.*

9. *Buddhism and Other False Faiths.*—Buddhism has, in fact, no God. 2. No family life. Women he abhorred and would not speak to them, and so Buddha taught his followers.

The goddess Kali is worshiped because believed to have control of aches and pains. Of the Buddhists of Ceylon 90 per cent. are demon-worshippers. Much is said about the "Light of Asia." But the so-called light of Asia is the light of Oxford and Cambridge. Arnold reads his own conception into Buddhism, and then attributes it to Buddhism. He owes his own conception to Christianity. Buddhism is to be judged by its practical results and fruits in life and character. In comparison to the light of the world, the light of Asia is but darkness.—*Prebendary Edmonds.*

Buddhism accommodates the natural heart of man. It is all things to all men, without bringing to any man salvation. All the heathen faiths yield to the carnal element in humanity; they foster pride, lust, selfishness, avarice, self-righteousness. There is no hatred of sin, love of holiness, or unselfish benevolence taught. Even benevolence is only another form of selfishness.

10. *The Bible a Missionary Book.*—If you cut out of the Bible whatever pertains directly or indirectly to missions—all precepts, promises, parables, discourses—all the drift and tendency of prophecy and history, and gospel, and epistle, in the direction of missions—and all dispensational dealing and leading having the same significance—you will have nothing but the covers left.

11. *Mistakes of Preachers.*—One of the greatest is that we have too often preached on missions only when we *wanted a collection.* All our

preaching should have a missionary character and tone.—*Rev. Geo. Wilson.*

The preacher ordinarily determines the level of the missionary interest and intelligence of his congregation. What a mistake, then, for him to be uninformed and unenthusiastic in respect to the work of God. He ought to be at the very head, the leader and inspirer of missionary study and consecration.

12. *Miscellaneous.*—Such words as “conversion,” etc., are God’s edge-tools, and even the devil gets hurt if he fools with them.—*Rev. Mr. McNiel.*

“To-day, June 18, is Waterloo day. The Congress of Vienna adjourned on that day to unite with other nations to drive back Napoleon as a common foe to the peace of Europe. Does it not behoove us to adjourn this Conference to unite our forces against the common enemy of mankind?”—*Sir John Kennaway.*

One hundred nations lie east of the Soudan, embracing 100,000,000 without a missionary.

In the importation of rum into Africa, the order for liquor was accompanied by an order: “Send us *handcuffs.*”—*Dr. W. M. Taylor.*

We must discriminate between Romanism as a religious faith and Romanism as an ecclesiastical system, and between the abettors of this Papal despotism and its victims. Many mistakes have been made in approaching Romanists. Many so-called Catholics are themselves conscious of the tyranny of Papal supremacy.

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## EARLY MISSION WORK AMONG THE INDIANS OF NEW ENGLAND.

BY JULIA M. BLISS, LONGMEADOW, MASS.

THE “Indian Question” is not a new subject. This generation is not the first to seek to have it righteously settled, to be baffled by its perplexities, or to be moved to earnest work in behalf of an unfortunate race. If the matter so greatly interests Christian philanthropists to-day, much more was it a subject of solicitude to the fathers of New England, who planted their colonies in the midst of the natives. They gained a foothold by the destruction of thousands of Indians by terrible diseases, but still, large and fierce tribes and numerous remnants of tribes surrounded them; their embarrassments and difficulties were manifold, and their endeavors to deal kindly and justly with their savage neighbors were scrupulous and unremitting.

The establishment of missions among the Indians was the carrying out of purposes formed by Pilgrims and Puritans before they came hither. One of the “reasons” given for the coming of the Plymouth Colony was “a great hope and inward zeal” for making Christ known “in those remote parts of the world.” So with the Bay

Colony, that was one of the objects mentioned in their charter, and among the "reasons" for their "undertaking," and on their first seal was an "Indian having a label going from his mouth, 'Come over and help us.'" They surely needed help, for they were in a forlorn and wretched condition, improvident, depraved, living more like animals than men, the "veriest ruins of mankind."

Some efforts were early made in their behalf; Squanto, Sagamore John and a few others in each colony were, as the English rejoiced to believe, the "first-fruits." But the hardships were so great, especially in Plymouth, that it was some years before regular labors were begun among them.

In 1636 Plymouth passed laws to provide for the preaching of the gospel to the Indians, but in the larger colony, the work under Eliot, though later started, progressed more rapidly. Skillful in languages, compassionate, generous, uniting zeal with tact and discretion, truly apostolic in spirit, Eliot was admirably adapted to be the leader in this work. But he was not left to carry it on single-handed; he had the encouragement and co-operation of the General Court, of his church at Roxbury, and of the best men in and around Boston, especially the ministers, those in the vicinity supplying his pulpit when he preached to the Indians. The General Court ordered, in 1644, that the county courts should attend to the civilizing and Christianizing the Indians in their shires; in 1646, that two ministers should be chosen annually to preach to them, and that something should be given by the court to those who were willing to be instructed; and in 1647, that quarterly and monthly courts should be held where Indians assembled, all fines to be used to build houses for worship or schools "or other publick use." So Eliot's work was begun with its aid and sanction.

Having made some progress in learning the language, without which he could not have gained even a hearing, in 1646 he began his direct mission labors at Nomantum, a part of the present town of Newton, preaching the first time so that the Indians "understood all." Unwearied by toil, undaunted by hardship and danger, he pressed the work forward and brought it to such a promising state that, in 1649, through the efforts of Mr. Winslow, a society was formed in England for propagating the gospel among the Indians. Its revenue in a few years amounted to £500 to £600 annually; the Commissioners of the United Colonies, while that body had an existence, were the almoners, and returned yearly an account of expenses to the society. The General Court early contributed to it £500, and the towns £1,560.

It seemed to Eliot that no great progress could be made until the Indians could be brought into some civilized way of living. So the "praying Indians," who had "felt the impression of his ministry," and who were desirous of more settled homes, were gathered into towns, built and governed by themselves, under English instruction.

Natic, the chief of these, and covering six thousand acres, was settled in 1651, and into it were gathered the Indians near Dedham and some from Concord. It was laid out with three principal streets; and upon these, parcels of land were set apart for a dwelling, garden and orchard, "one to be assigned to each native head of a family." The town contained a bridge 80x9 feet in length and height, with stone abutments, a palisaded fort, and a "common house" for worship, school and other purposes, all made by the Indians. There was manifested a strong desire for improvement among the natives. They began to dress like the English, to give up their savage customs, to till the ground; the women learned to spin, so there was a great demand for farming implements and spinning-wheels. They began to put away their immoralities, to keep the Sabbath, to catechise their children, and to pray in their families. Schools were established, and the brightest pupils from them were put under competent masters and instructed in Latin, Greek and English.

In 1654, at Natic, was formed the first Indian church of those who had been most carefully examined and re-examined by the ministers, and who gave good evidence by their "confessions" and lives of being true Christians.

That the "Scriptures might not in an unknown tongue be locked" from the natives, Eliot, in 1649, began his translation, the first from the English into a heathen language. This work of vast labor, because of the strangeness of the language and the "interminable" words, was carried on at intervals, for beside the Indian work he had the care of an important church. In 1661 the New Testament was completed, printed at Cambridge, and a handsomely bound copy was sent to Charles II., to enlist his interest in the good work. In 1664 the whole Bible was printed at Cambridge, and two hundred copies were at once put into circulation. If no living man can read that translation, who shall say it was made in vain?

Eliot was anxious to have a trained native ministry, and for this purpose provision was made at Cambridge. Not far from 1661, a brick building for about twenty students, and called Indian College, was built there. Two Indians completed the course, one was drowned just before taking his degree, and the other died soon after his graduation. Others died who had been instructed there, so "many friends began to doubt the success of the enterprise," and after a time the building was used for other purposes.

Meanwhile the work had been carried on in Plymouth by the "godly and gracious Richard Bourn," and in 1666 he was able to gather a church at Marshpee. John Eliot and his son, the governor, several magistrates and ministers of Plymouth helped in organizing it; and all the churches of the colony, having read the "confessions" of the Indians, gave their approval.

One of the most hopeful fields was Martha's Vineyard and the adjacent islands. For forty-four years the Mahews—father, son and grandson—labored for the good of the poor inhabitants. In 1641, the Worshipful Thomas Mahew had a grant for settlement of these islands and was made the Governor of the English. In 1644, his son Thomas Mahew, the pastor of the English on Martha's Vineyard, became greatly interested in the Indians and began to visit and instruct them in their homes. He often lodged with them, enduring cold and wet, thus bringing upon himself many "pains and distempers." At last he so won upon them that they were willing to meet for preaching and instruction, and in a few years his efforts were so much blessed that "many hundred men and women" in these islands gave evidence of being intelligent Christians. He continued his "painful labors" till 1657, when, intending a short trip to England, the ship in which he sailed was lost. His father took up the work which he had laid down; he visited and encouraged the Indians, and, with the aid of some native Christians, induced those of Gayhead to yield to the gospel. Mr. John Cotton of Plymouth preached to them two years, and in 1670, with the advice of the best men on the island, a church was formed at Martha's Vineyard, and Hiacooms, the first convert, was made pastor. After this John Mahew assisted his grandfather until the death of the latter, when for seven years the chief work devolved upon him, until he died in 1688, leaving the Indians with well instructed native teachers, and pretty well established in ways of Christian living.

Before Philip's war, when the work was most prosperous, there were about four thousand praying Indians and six churches, two in Massachusetts, one in Plymouth, two in Martha's Vineyard, and one in Chappaquiddick, an adjacent island.

Some obstacles to the work were the various dialects in use, and frequent wars between tribes, especially in Connecticut, and the violent opposition of many sachems, who prevented any instruction of their people. It may be noted that generally only the broken remnants of tribes showed any inclination to lead better lives. The Narragansetts rejected all efforts in their behalf; and when Mr. Eliot visited Philip, hoping to induce him to hear his message, Philip, taking a button on Mr. Eliot's coat, said "that he cared for his gospel just as much as he cared for that button." If Mr. Eliot could not move him, who could have done it?

At the beginning of Philip's war, the condition of all the Indians had been much improved by the coming of the English. The smaller tribes had been preserved from destruction by English protection; a portion had been greatly benefited by these special efforts in their behalf, and all, in a measure, by the introduction of seeds, farming implements and domestic animals, and by the great increase in their trade.

This dreadful war, which for a time almost threatened to destroy the colonies, was unfavorable to the mission work. The Christian Indians were hated by the others and exposed to danger from them, and many of the English became suspicious of all Indians, which was not strange perhaps under the circumstances. Many of the Christian Indians were faithful and aided the English, but some, lured by the wiles of Philip, went over to the enemy. Many from Natic, Stoughton and other places were taken to Deer Island for their safety, and on their return after the war, their towns in the Massachusetts colony were reduced from fourteen to seven. But the work revived under the labors of Mr. Rawson, Mr. Treat, Mr. Thatcher and others, and about the year 1700, there were altogether, thirty congregations of praying Indians, twenty-four native helpers, and "more than three thousand calling on God in Christ and hearing His holy Word."

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#### FOURTH LETTER FROM A. T. PIERSON, D.D.

[The following communication, although somewhat personal, we are sure will intensely interest our readers. We may here give expression to a fact—known to us from a hundred sources—that our dear friend and editorial associate not only took a very prominent part in the Conference, and in varioud after-meetings, in London, but his addresses were received with very marked favor, and seemed to enthuse his audiences in an unwonted degree. Scarcely a day has passed since the great Council opened that he has not addressed vast assemblages, often more than once a day. And the following letter, and the document appended, which we give below, will show what he and his greatly beloved co-laborer, Dr. A. J. Gordon, of Boston, are doing, and have been doing, in Scotland, since the London Conference closed. God seems to be calling these devoted servants of His to do a great work for foreign missions in that grand old historic church—in the land of Knox, and Duff and Chalmers—and giving up their long-cherished plans of extended travel on the Continent, they have heeded the Providential call, and have begun a "Crusade for Missions" that may lead to far-reaching, glorious results. This work, to which two of the leaders of the Conference are so urgently called by the united voice of the Scottish Church, is part of the fruit of the recent World's Conference on Missions. The prayers of the American Church—honored by having two of its well-known and beloved pastors selected to carry the sacred fire from London and kindle a flame in Edinburgh, Glasgow, Inverness, and other parts of Scotland—should go up in behalf of these, our representatives, not only that a tidal wave of missionary revival may follow them there, but that they may come back to us in due time, so endued with the spirit of zeal and of the Holy Ghost, as shall fit them to be the leaders of a mighty "Crusade for Missions" throughout the great American Church, whose scores of delegates did such grand service at the great Conference.—J. M. S.]

MY DEAR YOKEFELLOW :

SCOTLAND, July 28, 1888.

I send you a letter, and you may publish or not, as your judgment may indicate.

The meetings in London were so enthusiastic and inspiring that a great desire was expressed to get a few of the delegates to go to a number of other points and in some measure carry the sacred fire. From time to time public meetings have been held in other places where delegates chance to have been temporarily sojourning, and the interest awakened in London has been extending elsewhere, both through the pen and the tongue.

During a tour on the Continent, in which Dr. Gordon and myself were companions in travel, and while we were at Paris visiting with great delight the various McAll Mission *salles*, we found that arrangements had been perfected for a series of missionary meetings in Edin-

burgh for July 14-17. These dates were chosen in order to reach the University students before their dispersion for vacation. It implied a very decided alteration in all our plans, as we desired to go on to Rome while on the Continent; but as it seemed to be God's call, we yielded to the earnest and pressing invitation of brethren in Edinburgh, and abandoning, at least for the time, our Continental trip, went to Edinburgh. The series of meetings which had been planned began with a garden party on the grounds of Duncan McLaren, Esq., where, on the early evening of Saturday, July 14, about seventy-five of the leading people of Edinburgh were gathered. A few informal addresses were made by delegates who were present, including Mrs. G. Stott, of Wen Chou, China; Mrs. Armstrong, who has been identified both with Burmah and the Telugus in India, and by her husband, and a short address by myself. On Sunday Dr. Gordon, myself and Rev. Mr. Armstrong were put in the pulpits of the leading churches, and in the evening an immense assemblage was convened in the Synod Hall in Castle Terrace. The meeting was much prolonged. Addresses were made by Dr. Gordon and myself, as also by Dr. Simpson and several others, and five medical missionaries were set apart for the foreign work. On Monday evening a meeting was called at the Free Assembly Hall, following an afternoon meeting, which was conducted by the ladies alone, and which was a meeting of singular power. At this afternoon meeting Mrs. A. J. Gordon spoke, followed by Mrs. Armstrong and Mrs. Moses Smith, Miss Child, Mrs. Stott, etc., and it could be easily seen that the tide of missionary interest was rising rapidly. The Scotch are not easily moved, but when they are moved, have corresponding momentum. Notwithstanding the afternoon meeting was continued so late, the evening audience filled the Assembly Hall. Lord Polwarth presided. Dr. Gordon, as usual, made a most happy and powerful address, and it fell to me to make the closing speech. The sympathy of the audience was manifest and profound. The tide was still rising. As I concluded, the solemnity and the silence impressed us all that God was there, and that He was using the facts and appeals presented to move the great audience as only He can do it. The brethren gathered around Dr. Gordon and myself, and suggested that we should visit other cities of Scotland and endeavor to arouse deeper and wider interest in missions. The next evening a sort of conversation was held at the church offices on Queen's street, on which occasion brethren from all parts of Scotland convened for a stated meeting, and we had the rare opportunity of reaching and touching many springs of church life. There the proposition was first made formally that we should spend some months in a mission tour of Scotland, and consent to fill appointments made for us by a central committee representing all various branches of the church. The proposition was startling and novel. It involved an abandonment of all previous and



personal plans. But such a deep spirit of prayer seemed to have been awakened, and so much unity and harmony between all the brethren that we could not abruptly dismiss the matter from our minds. We took it into prayerful consideration, and consented to spend one more Sabbath in Edinburgh. After occupying pulpits again on July 22d, another and a very large meeting was called for Sabbath evening in Synod Hall. Sir William Muir was in the chair, and Dr. John Lowe, who is connected with the medical mission, presented to us a very earnest letter on behalf of all the brethren, imploring us to ask a six months' furlough of our congregations and take a wide tour of Scotland in the interests of missions.

There were some very remarkable tokens of God's will that appeared to Dr. Gordon and me to mark this very unexpected appeal. The effect of our addresses and those of others upon the popular mind, and particularly the minds of our brethren of the ministry, was such as could be traced to no human source. Some of the oldest ministers present remarked to us that they remembered no meeting so marked by the divine presence and power. Then the wonderful unity and unanimity of the movement. Brethren of all branches of the Church, and from all localities, seemed impressed with the same idea that the thing to be done was to ask us to take this missionary campaign in hand, and that the leading of God was perfectly clear in the matter.

At each successive public meeting, and meeting of the ministers and the committee, the unanimity was more manifest, and the conviction grew in depth and power, that the hand of God was pointing in one direction. After Dr. Lowe had read his letter, the audience rose as one man to signify their cordial assent to the proposal, and it became clear to Dr. Gordon and myself that we ought at least to go on a short, experimental tour, leaving the further steps to be made apparent as the necessity for taking them was more apparent. We, therefore, undertook the work for a limited time, leaving to God to indicate whether He had any further work for us to do which was imperative enough to justify the prolonging of our stay in Scotland. Generous provision was made by the committee in Edinburgh for our traveling expenses and our entertainment while engaged on this service, and the offer was made to send brethren to occupy our home pulpits should that provision render our way more clear.

Upon that mission tour we are now engaged. A meeting was held at Oban on Thursday, and the others are arranged for at Inverness, Nairn, Dundee, Aberdeen, Glasgow, etc. Should no very clear and emphatic leading of God indicate a further duty in the same direction, a few weeks will close our little campaign. But if it is manifest that a wider door opens before us, the way will no doubt be made clear and the obstacles will disappear as we proceed.

This is but one indication of the far-reaching results of the World's

Conference of Missions. The sound of it has already gone out to the ends of the earth. An appetite for missionary meetings, a relish for missionary literature and information, a spirit of intelligent zeal and consecration, and many other results already hint at a very large harvest of which these are first-fruits. Delegates have gone in every direction, bearing coals from the same altar and fires, and kindling everywhere. The printed reports have been widely scattered, and will be more widely. There will be, we doubt not, a new era of giving and self-giving.

In our addresses we have sought no mere ephemeral impression by an appeal to emotion. We have felt that a true interest in missions must be built upon the basis of an intelligent conviction—that disciples need to be informed—confronted with the great facts of missionary history. We have sought, therefore, simply to mass, or rather marshal, these facts before the mind—to show how plainly the work is God's work—to indicate providential and gracious signs of His going before and with the missionary band. And everywhere we find a most absorbed and attentive audience. The turn in the tide of missions has evidently come, but it is a turn toward, not the ebb, but the flood. Both Dr. Gordon and myself regret that our great work at home does not seem to allow of an extended absence and work in this direction. There is a wide door and an effectual opened before us, and there are *not* many adversaries who show open opposition. Now is the time for some one to enter this door. A crusade of missions is called for, and where is Peter the Hermit? A reform in missionary methods is called for, and where is the Luther, the Wesley, the Owen for the crisis? A reconstruction of our habits of giving is needful, and where is the Zinzendorf to lead the way to a higher level of consecrated beneficence? Let the whole Church pray for the present epoch and the coming men for the crisis.

August 4, 1888.

DEAR BROTHER: I sent you a letter a few days ago, referring to the marvelous movement here for a missionary campaign. I now send you the letter of the Committee referred to, read and adopted in Synod Hall at the great meeting. I think this and the letter I sent you ought to be published as soon as possible, not because of personal references, of course, but as a signal token of the outcome of the World's Conference in London.

#### VISIT OF DELEGATES TO SCOTLAND.

##### CENTRAL COMMITTEE.

Rev. W. Adamson, D.D.

“ R. G. Balfour.

“ James Buchanan.

“ Principal Cairns, D.D.

“ Professor Calderwood, LL.D.

“ Professor Charteris, D.D.

“ Lewis Davidson.

“ E. C. Dawson, M.A.

Sir Thomas Clark, Bart., Lord Provost.

Rev. Robert Craig, M.A.

Rev. G. D. Cullen, M.A.

“ William Grant.

“ James Gregory.

“ T. T. Lambert.

“ W. Landels, D.D.

David Lewis, Esq.

Robert Lockhart, Esq.

Rev. John Lowe, F.R.C.S.E.

R. A. Macfie, Esq.

J. S. Mack, Esq.

J. T. Maclagan, Esq.  
 Duncan M'Laren, Esq.  
 Rev. Norman M'Leod, D.D.  
 " John M'Murtrie.  
 W. White Millar, Esq.  
 Andrew Mitchell, Esq.  
 Rev. Murray Mitchell, LL.D.  
 Sir William Muir, K.C.S.I., LL.D.  
 Rev. Thomas Nicol, B.D.  
 Sir Charles Pearson.  
 Rev. W. Robertson, M.A.  
 " Archibald Scott, D.D.  
 " Principal Simon, Ph.D.

George Smith, Esq., LL.D.  
 Rev. Professor T. Smith, D.D.  
 Henry Soltau, Esq.  
 Rev. W. Stevenson, M.A.  
 Peter L. Stuart, Esq.  
 Rev. C. R. Teape, Ph.D.  
 James Thin, Esq.  
 Rev. Alexander Whythe, D.D.  
 " George Wilson.  
 Thomas J. Wilson, Esq.  
 Robert Wilson, Esq.  
 Rev. John Young.  
 Colonel Young.

Professor Simpson, M.D.

Mrs. Cleghorn.  
 " David Dickson.  
 " Gordon, Sen., of Parkhill.  
 " Lowe.  
 Miss Mackenzie.  
 Mrs. Miller.  
 " Duncan M'Laren, Jun.

Mrs. M'Murtrie.  
 " Moffat.  
 Miss Paton.  
 " Reid.  
 Mrs. Hugh Rose, Jun.  
 " Sandeman.  
 " Soltau.

The REV. JOHN LOWE, F.R.C.S.E., 56 George Square, Edinburgh,  
*Convener of Central Committee.*

The foregoing Edinburgh ministers, laymen, and ladies, representative of all the Evangelical Churches, have formed themselves into a Central Committee to promote the unanimous desire of the great united Missionary meeting held in the U. P. Synod Hall on Sabbath Evening, the 22d of July, and presided over by Sir William Muir, K.C.S.I., LL.D., Principal of the University of Edinburgh, expressed in the following letter, which was read on that occasion :

"EDINBURGH, 22d July, 1888.

"To the REV. A. T. PIERSON, D.D., and the REV. A. J. GORDON, D.D.

"BELOVED BRETHREN : With feelings of devout thankfulness to God we welcome you amongst us. Not a few present at this meeting enjoyed the privilege of forming your acquaintance in London, and of listening to your heart-stirring addresses at the great Missionary Conference recently held there, and they ventured to invite you to visit Edinburgh that their fellow-Christians here might have the opportunity of participating in the privilege they themselves enjoyed, and in the blessing God so graciously bestowed upon that remarkable Missionary Convention.

"Without consulting your own convenience, and denying yourselves the pleasure of an extended tour on the Continent, which you had contemplated previous to your return to America, you responded most kindly to that request ; and the 'times of refreshing from the presence of the Lord' which we have enjoyed—the inspiring missionary meetings that have been held—the quickening of missionary zeal which so many of us have experienced—the blessed spirit of unity which prevails, and which so signally marks the movement—and, above all, the spirit of grace and supplication which has been poured out—are all, we believe, indications that God has been leading us, that this movement is in His hands, and that, in answer to prayer, as the outcome of the great Centennial Conference, we may encourage ourselves with the thought that the desire of many hearts is about to be realized, that a new era in the history of the missionary enterprise is about to be inaugurated—an era which shall be signalized by a holy alliance for the world's evangelization, by more self-sacrificing consecration to the work, by greatly increased liberality for its support, and, above all, by more fervent, united, expectant prayer for a Pentecostal effusion of God's Holy Spirit the wide world over.

"We are longing and praying for such a new departure, for a revival of missionary zeal in the churches throughout our land ; and we gratefully acknowledge that your presence amongst us, and the solemn appeals you have made to us in your public addresses, have kindled our missionary enthusiasm and revived our drooping faith.

"This great united missionary meeting, representative not only of the various churches in our city, but of the friends of Missions throughout our land, most earnestly and solemnly invite you, beloved brethren, to prolong for a season your visit to Scotland, and we ask that you, along with other delegates to the great Missionary Conference, would kindly consent to place your services at the disposal of a central committee, about to be formed, representative of all denominations, in order that missionary meetings, such as have been held in Edinburgh, may be arranged for in as many towns throughout the country as possible, the one object in view being the deepening and extension of the missionary spirit among the churches.

"We are led to understand that you are both pastors of large and flourishing congregations in America, and your anxiety regarding your work there must be great ; but we believe that whatever

the friends to whom the arrangements will be committed can do to lessen your solicitude, and to provide what may be needful for the efficient carrying on of your respective congregational work in your absence, will gladly be done by them.

"Engaged, as you will be, in such blessed work for the Master, you and we may rest assured that the great Head of the Church will not permit your self-denying service to go unrewarded, but that while we are enjoying your ministrations here, and the fire is being kindled throughout our land, as we pray it may, your beloved people will receive a double portion of the blessing, and you, and we, and they will rejoice together."

At a meeting held on Monday, July 23d, in 5 St. Andrew's Square, after prayerful consultation, the Central Committee adopted the following resolution, which was communicated to the Rev. Dr. Pierson and the Rev. Dr. Gordon :

"Impressed with the conviction that the blessing attending the United Missionary Meetings recently held in Edinburgh is a manifest indication that the Lord is owning the abundant labors of their beloved brethren, Drs. Pierson and Gordon, in promoting a deep and widespread interest in the cause of the world's evangelization, and believing that the great Head of the Church is calling them to engage in more extended service to the churches throughout our land, the Committee hereby solemnly invite them to prolong their visit to Scotland, and to accept as many of the pressing requests, which are flowing in for their services, as they possibly can before they return to America.

"The Committee further request Drs. Pierson and Gordon kindly to inform them how they can, financially and otherwise, lessen their anxiety regarding their congregational work in America during their absence."

The following extract from a letter addressed to the Convener of the Central Committee will show the spirit in which Drs. Pierson and Gordon have entertained our request, and the plan upon which they have determined at the outset, at least, to carry it out :

"We have left home with great interests intrusted to our leadership, not only in our own congregations, but in the community at large, and the denomination to which we belong, and to prevent any such interests from serious damage, we had both planned to be at home again by the time when our autumn work would begin. Dr. Gordon had taken passage for August 9th, and I for September 1st. To delay return longer would necessitate very great inconvenience to us, to our families left without a head, and to all our church work and Christian work at large. Should it be plain to us that such a course was demanded of us by God, that would decide the matter at once.

"We thank God for our courteous reception in Scotland, and are quite ready to make visits to a few of the centers of Church life and work, to arouse a more intelligent interest, if we may ; but so far we see no reason why those visits should not be made at once, and in rapid succession.

"This may not be the most favorable time in your judgment, but all things being considered, it seems to us the most favorable for the promotion of the interests in view, without imperiling others, equally sacred to us, elsewhere. Moreover, He who has the times and seasons in His hands, has timed our visit, and we think He would not send us here when He saw it was not, on the whole, the best. . . . We go step by step, but cannot plan for a long way ahead. We are not free, but are under a sacred bond of obligation as pastors and workers at home. If, as we go forth in God's name, He makes clear that there is a special call to wider work in this land, we shall no doubt hear that call, but we cannot anticipate such an exigency.

"Our brethren must make all plans for us with reference to immediate service, and let the future be cared for as it is unfolded in God's Providence.

"Yours, with many prayers for the coming of the Kingdom,

"(Signed)

"ARTHUR T. PIERSON.

"A. J. GORDON."

## THE INSTITUTA JUDAICA.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

AMONG the notable features that stamp the present as the greatest missionary century since the days of the Apostles is also the revival at the German universities of the famous *Institutum Judaicum* of Halle. At nine of these high schools in the land of Luther, at several in the Scandinavian countries and in Switzerland these associations, of Israel-loving students have been organized. The total membership is now between three hundred and four hundred ; a general organization has been effected, which holds delegate meetings annually, somewhat after the manner of the Inter-Seminary Mission Alliance in America. Two pub-

lication concerns have been organized in the special interest of the work, one at Leipzig, which has published about two dozen tracts and is beginning to issue larger works, and one in Berlin, which has sent out five or six excellent tracts. At Leipzig a special seminary has been founded for the education of missionaries to work among the lost sheep of the house of Israel, and this city has also been made the center for operations in this field extending throughout the provinces of Austro-Hungary and southeastern Russia. All this has been done within the last six or seven years, and proves beyond a doubt the existence of an ardent love for Israel and an anxiety for Israel's acceptance of the inheritance which the fathers rejected.

These institutes do not aim primarily at direct work in Israel. The programme is widely stated as the effort to spread "truthful knowledge of Christianity among the Jews and truthful knowledge of Judaism among the Christians." The hindrances to work among these people exist to a marked degree both among the Christians and among the Jews. The deep-seated antipathy toward the latter has exhibited itself in hideous forms in that crusade of hate, the anti-Semitic agitation, which has aroused a powerful popular sentiment against them throughout central and eastern Europe. So much has this been the case that they have been charged before the courts of justice of having murdered Christians to use their blood for ritual purposes, as was seen in the famous, or rather infamous, Tisza-Eszlar case in Hungary, where a young girl, Esther Solymossi, mysteriously disappeared on the 1st of April, 1882, and a witness, Moritz Scharf, swore that he had seen her murdered in a Jewish synagogue. The agitation was fed still more by the charge made by the Roman Catholic Professor Rohling, of Prague, claiming that such sacrificial use of Christian blood was sanctioned by the "Shulchan Aruch," the official ritual and ceremonial codex of the Jews.

On the other hand, the Jews have not forgotten the treatment they have received from pseudo-Christian hands during many centuries, and naturally question the virtue of the good news which the gospel of the Christians proposes to bring them. To this fact comes a further one, namely, that since the beginning of the present century the political and social disabilities of the Jews have been removed. For the first time they can engage in the struggle for existence and power on an equal footing with their Christian neighbors. Of this privilege they have taken such advantage that they are crowding into the positions of honor, influence, and power in every department of public life. It is this greed for station and for power, making modern Judaism so ambitious beyond all measure, that constitutes an important element in the anti-Semitic movement, and to some extent, at least, justifies the agitation, which is anything but a mere revival of the blunt hatred of the Middle Ages. But upon the Jews the opportunities of the present

day have awakened a greed for power that banishes almost all love for spiritual thoughts and spiritual possessions. Psychologically, it can be readily understood how the very advantages which the liberal spirit of the times has bestowed upon this remarkable people has, through misuse and perversion, become a hindrance to their acceptance of the greatest gift which modern civilization can offer, namely, Christianity.

It is the recognition of these facts which make the peculiar work and programme of the institute of the German universities intelligible and correct. A German is nothing if not thorough, and the friends of the best interests of Israel are preparing the soil before they try to sow seed. Their work is directed both to themselves and to the Israelites. At their meetings they study the principal works of post-Biblical literature, *i. e.*, those that will throw the best light upon the character of the Judaism of our day, and thus give a clear view of the problem to be solved. The head and leader of the whole movement is Professor Franz Delitzsch, the Leipzig veteran of more than seventy-five years, whose love for the despised race has never faltered, and who in the interest of the work has for twenty-five years been publishing the quarterly entitled *Saat auf Hoffnung* (Seed Sown in Hope). His zeal has enlisted the cooperation of such men as Köhler, in Erlanger; the late Schlottmann, in Halle; Caspari, in Christiania; Strack, in Berlin; Zöckler; Cremer, and Bredenkamp, in Greifswald. These men were or are at the head of these institutes in the various universities, deliver lectures on subjects of interest, teach post-Biblical Hebrew, and, in general, labor to advance the interests of the good cause. The publications of the book concerns in Leipzig and Berlin differ considerably from ordinary missionary literature. They are unique in kind, aiming primarily at instruction, and not merely at exhortation. The experience of men working in this field with a view of gaining a clear conception of the problem and the best methods, official documents referring to the strange Jewish-Christian movement in southeastern Russia under Rabinowitz, the Messiah as depicted in the Old Testament and as fulfilled in the New, the meaning of Paul's statement that all Israel shall be saved, the question of the permissibility of killing unbelievers according to Jewish law—these and problems like these are discussed for the instruction of both Jew and Christian, so that, through an elucidation of *status controversiæ* between them, the way for evangelistic work can be prepared. That such work is already being done is seen from the establishment of the seminary in Leipzig, at whose head stands the venerable Delitzsch himself, from the appointment of the energetic William Faber as the head of a band of workers among the Jews, from the fact that, largely through the agency of these associations, no less than 80,000 copies of the classical Hebrew translation of the New Testament has been distributed among the Jewish population of eastern Europe, where it is proving to be a missionary agency of phenomenal

success. There are at the present day ministers of the gospel in America, preaching the blessed Word, who were converted from Judaism in Russia through the influence of Delitzsch's translation.

In addition to the smaller books mentioned, the Leipzig Institute has published, also, the large work of the late Pastor Ferdinand Weber, entitled "Die Lehren des Talmuds," the only complete and satisfactory discussion of the teachings of the Jewish religion as developed in the Christian era. The Berlin Society has published two tractates of the "Mishna," with complete notes, by Strack, as also a learned discussion of the Jewish interpretations of that gospel chapter of the Old Testament, Isaiah liii. A quarterly, called *Nathaniel*, is also issued by them, edited by Strack.

The organization and flourishing condition of these Institutes are all the more encouraging evidences of genuine evangelical zeal, when we remember from what intellectual and not spiritual aspect Germans are apt to look upon the study of theology. Self-consecration and personal dedication to the Lord and His work are not considered essential to the same degree to this study in Germany as the case is in America. Accordingly, we find fewer practical evidences of positive Christian faith in German than in American theological students. Missionary associations have, indeed, existed all along in connection with nearly all the universities, but their membership and activity has never been great. None have ever displayed the zeal exhibited by the *Instituta Judaica*.

But then the *Institutum* has a noble ancestry and pedigree. It is a revival of a movement that began early last century at Halle. It grew out of the ferment of Christian zeal thrown into the somewhat formalistic church life produced by the rigid confessionism of the preceding century. This ferment was the Pietistic movement, under the leadership of Spener and Franke. A pupil of the latter was Johann Heinrich Callenberg, who was won for the cause through the influence of his pastor and spiritual adviser. Callenberg organized, in 1725, an *Institutum Judaicum et Mohammedicum*, with the special aim of publishing works that would bring the gospel of Christ to the Jews and the Mohammedans. A printing concern was established, Hebrew and Arabic type secured, tracts published in German, in Hebrew, and in the Jewish jargon, and thousands of these were eagerly read by the Jews of the day. Another object was to take care of those Jews who had been won for the gospel, and who were, for that reason, persecuted by their former co-religionists. A third object was to educate men to evangelize the Jews. All this work continued to be carried on with good success until Callenberg's death. He found no successor, and soon after that the period of rationalism began in Germany, which blighted even fairer fruits of Christian activity than was the Institute. Now, after the sleep of a century, it has, phoenix-like, arisen again,

with more vigor and vitality than it ever possessed. May it ever flourish and prosper!

### MISSIONARY HISTORY.

BY A. J. GORDON, D.D., BOSTON, MASS.

[Address at Synod Hall, Edinburgh, Scotland, July 15.]

GOD does not ask us to give *men*; but to pray the Lord of the harvest to send forth laborers into His harvest. We cannot give men; they, having a will, must give themselves. But God does ask us to give *money*. He calls and qualifies the workmen; but as a gold sovereign or a silver dollar has no will of its own and can make no choice, we who have the money and have the will must give it. Man must not rob God; neither will God rob man, *i. e.*, He will not take our money as by force, but only by our free consent. Robbery lies very near to charity. If I take another man's money, without his consent, even for a benevolent purpose, it becomes robbery; if with his consent, and by argument and persuasion, it becomes charity. It is stated by one who is a student of statistics, that not less than \$8,000,000,000 are hoarded up and lying idle in the hands of professed disciples in America, in money, stocks, lands, jewels, silver-plate, works of art, etc.

We hear of a "crisis of missions." But there is a crisis within a crisis. We need a great revival of the giving spirit. A child was recently gilded over to represent a cherub, and died in three hours. Exhalation through the pores is as necessary to life as inhalation through the lungs. And the church would die were all channels of giving stopped.

This review of missionary history has demonstrated the certainty and celerity of God's blessing upon work done for Him. Morrison in China, Judson in Burmah, Carey in India, Moffat in Africa, each waited *seven* years before the first sign of converting grace and gospel triumph greeted their eyes. Now God seems to be in haste to work wonders. When Darwin first went to Terra-del-Fuego he found a type of humanity so degraded that he found it hard to say whether they belonged above or below the line that separates man and beast. But Allen Gardiner made three attempts to reach these half-animal tribes. He died without seeing fruits; and his body was found by a rock on which, in chalk, was written his dying testimony: "Wait, O my soul, upon God, for my expectation is from him."

Gardiner died, but his work went on; and when again Darwin visited that southern cape, he found results of missions so amazing that he wrote a letter asking to become an annual subscriber to missions!

From Hernhutt, two men, David Nitschmann and Dober, went forth, marching 600 miles to reach the seaboard, then finding their way as best they could to the West Indies, becoming as slaves to reach the slave population of St. Thomas. One hundred years after, it was estimated



that 13,500 converts were gathered as the fruit of the work of those two heroic souls!

Livingstone was not the first that died on his knees praying for Africa. George Schmidt died also on his knees in prayer for the Dark Continent, and when the way opened to resume the mission, his successors began to preach, without design on their own part, under the very tree he planted.

God makes what seems to be a disaster to glorify Him. When Judson and his wife changed their conviction on their way to heathen lands and became Baptists, it seemed only a calamity to divide the small missionary force of the American Board. But that event stimulated the Baptists of America to form a Baptist Board of Missions, and round that society have since rallied 3,000,000 church members. At the Jubilee meeting of the American Board, Dr. Anderson, the venerable Secretary, referring to this early and apparently disastrous division in the missionary force, reached out his hand across the platform to the Secretary of the Baptist Board and said: "But now, my brother, it is all plain; we see why God decreed that division."

Men little know what use God will make of them. Claudius Buchanan wrote "The Star in the East," and that made Adoniram Judson the heroic missionary that he was, and the rallying center of a great denomination.

"Man's extremity is God's opportunity." May we not reverently reverse the proverb, "God's extremity is man's opportunity"? Is not this an extremity in the kingdom of God? Does not God now need as never before a consecrated and energetic church to carry on the work and make it a short work in the earth? It seems to me as though in these last days God were in haste to accomplish prophecy and fulfil His promises to His Son. This Conference at London was a kind of Centennial Exhibition of Foreign Missions.

Let us inventory the goods:

1. *We have a church united in spirit, divided in form.* Where the church has had most rigid and frigid outward conformity, there has been the least missionary spirit. On the contrary, where nonconformists have multiplied missionary zeal has increased. It seems as though God were using the very divisions of the church to promote missionary activity. Would there be thirty-three societies in China and thirty-five in Africa if there were not denominational divisions in the church? But, thanks be to God, every fragment of the shattered mirror of the church represents and reflects a full-orbed sun. Doubtless, not until *He* comes again will the church be perfectly one. "I beseech you, by the coming of our Lord Jesus Christ and our gathering together unto Him."

2. We have *one Bible translated into about three hundred languages and dialects.* A polyform Christianity and a polyglot Bible. What

must have been the ecstasy of Moffat when he reached the last verse of the last chapter of his translation into the Bechuana tongue !

All great reformations have begun at some *text*. Luther started with this : "The just shall live by faith." The English Reformation began with, "This is a faithful saying, that Christ Jesus came into the world to save sinners," etc. Augustine's new life began with, "Put ye on the Lord Jesus Christ."

3. We have a *revived Christian* conscience. Formerly even Christian nations were guilty of complicity with slavery and drink. Now the popular mind, which has been long roused to the guilt of slavery, is arousing to the crime of selling drink. It is remarkable that wherever the gospel goes, there Satan goes with rum to offset and upset gospel triumphs. If the governments have no conscience, then this convention ought to become an external conscience to protest against, and compel a reform in, these monstrous evils. A suspension bridge cannot easily be broken down by mere weight ; but a battalion of soldiers marching across it, keeping time to music, might cause it to sway and break. Let us march to the music of one tune, and by our united motion set swaying this bridge of diabolical traffic in the bodies and souls of men. Let us have two things : godly *aspiration* and holy *emulation* in this great work.

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### THE BASEL MISSION.

BY REV. HENRY W. HULBERT, A.M., BEIRUT, SYRIA.

[The writer of this interesting and highly valuable article was instructor till recently in the Presbyterian Theological Seminary at Beirut, under Dr. Dennis. This, we are confident, is the first thorough account of the Basel Mission that has appeared in English. Mr. Hulbert recently spent two weeks in the Mission House itself, at the invitation of its Superintendent, and the editor of the *Basel Missionary Magazine* looked over these notes and made suggestions. He seemed anxious that the matter should appear before the American public in an exact form. So that this article is the result of personal inspection on the ground and conference with the highest officials, and hence its statements may be relied upon as scrupulously accurate, and as presenting the latest facts and statistics of the Mission. The writer will follow it with a briefer paper on the actual life in the Mission House and the various peculiar enterprises of the mission.—Eds.]

ONE of the most interesting missionary institutions in Europe is found in the old mediæval city of Basel, in Switzerland. This romantic old town is situated on the great bend of the Rhine as it turns toward the north and bids adieu to its Alpine birthplace. Its venerable University and cathedral church, associated with memories of great scholars and churchly councils, have given it a marked place in the intellectual and religious life of Europe. It is centrally located, and within a few miles from its ancient gates are found the territories of France and Germany.

A stranger landing at the Baden station makes his way through the smaller section of the town, on the right bank of the Rhine, crosses the ancient bridge under which rush the green waters of the river, threads his way past the market-place, turning ever toward the right, up the streets ascending the "berg," and comes at length upon the

“Spalenthor,” one of the three remaining gates of the Roman wall, and which is perhaps the chief relic of the olden city. Passing through the arch and proceeding a few moments to the north, along “Missionstrasse,” he stands at length before the spacious and imposing group of buildings where the Basel Mission has its home.

The principal structure is a little retired from the street and is surrounded by umbrageous trees and a beautiful garden. It consists of a main section running away from the street, having at either end large wings, all four stories high. It contains the main offices of the society, the museum, library, dormitories and refectories for students, and apartments for teachers, matrons and servants. This fine structure was the gift of Christof Merian, a wealthy citizen of Basel, and was presented to the society when the mission moved from the eastern part of the city. A few rods further along on Missionstrasse is a home for the daughters of missionaries. In front of it is a dwelling for one of the managers. Behind the main building before referred to, and facing another street, is the home for the sons of missionaries, and across the street from this is the establishment where are located the commercial and industrial affairs of the society. Here, embowered in trees that are continually melodious with the song of birds, within hearing distance of the neighboring clock in Spalenthor, chiming at every quarter hour, with the hum of the busy city just near enough to recall the ract of a toiling and needy world, the “brethren” of the Basel Mission House prepare themselves for a life of self-sacrifice and of earnest endeavor to carry the truth concerning the Master to the ends of the earth,

The Basel Mission has, in its origin and management, unique features, which will, perhaps, make interesting a brief sketch of its career. In the latter part of the last century the original and central points of the newly awakened mission life in Germany and Switzerland were chiefly Berlin and Basel. As early as August 30, 1730, the German Christian Society (*Der Deutschen Christenthums Gessellschaft*) was founded at Basel, under the influence of Dr. Urlsperger, who had been in England. This society undertook, as a kind of a union, to collect and impart information far and near concerning the kingdom of God. It corresponded to the London Missionary Society. In fact, there was a mutual correspondence between the two organizations. In 1801 Friedrich Steinkopf, who since 1798 had been secretary of the Basel Society, went to London as preacher to the German Savoy Church, and in 1802 became a director of the London Missionary Society. In 1804 he took part in founding the British and Foreign Bible Society. He became the connecting link between England and Basel, and his influence was one of the principal causes which led to the founding of the Basel Mission.

In Berlin Joh. Jänicke, pastor of the Bohemian Bethlehem congregation (not Moravian) became acquainted with English missionary ac-

tivity through his brother, Joseph Daniel, and his friend, Herr Von Schirnding, and was induced to found a mission school. That brother, in 1788, was sent as a missionary to India (where he died, May 10, 1800,) by the Society for the Propagation of Christian knowledge. He had been recommended to that society by Ludwig Schulze, who was then director of the celebrated Francke establishment, in Halle. Inspired by the formation of the London Missionary Society, Herr Von Schirnding declared his readiness to pay 1,200 thalers (\$900) for every youth who would offer himself to be educated for mission service. In 1788 he was intrusted by the London Missionary Society with the task of uniting in one center the several missionary efforts of devout Christians in Basel, Elberfeld, and East Friesland. He was even made director of the society in Germany. It was he who encouraged Joh. Jänicke to open his mission school in Berlin, and he also supplied the first money.

This school was opened February 1, 1800, as the first real mission school of the evangelical church. The school at Gosport, England, was founded in 1801; that at Berkel, near Rotterdam, in 1810, and that at Basel in 1815. The Berlin school flourished until the death of Joh. Jänicke in 1827, when it soon went to pieces under unskillful management. It has sent out eighty missionaries, who entered the service of the English and Dutch societies. Among them may be named Rhenius, Nyländer, Albrecht, Schmelen, Riedel and Gützlaff. The place of this school was then taken by the Berlin Missionary Society, founded in 1824, which in 1829 opened a missionary seminary of its own.

It has seemed important to give these items concerning the work in Berlin for Joh. Jänicke was directly connected with the organization of the Basel Missionary Society. C. F. Spittler, who had come to Basel as successor of Friedrich Steinkopf (Lay Secretary), had repeatedly thought of entering the mission seminary at Berlin; and at the suggestion of the Committee of the German Christian Society, proposed to Jänicke that, in view of the evil times in North Germany and the straightened condition of the school, it would be desirable to remove his institution from Berlin to Basel. Jänicke, although he had repeatedly received money and pupils from Basel, thankfully declined the offer. In view of the considerable distance from Berlin, and the constant hindrances of war, and from the fact that in Basel itself missionary zeal was increasing, and larger contributions were forthcoming, Spittler began to see clearly that Basel should begin a work of its own.

In May, 1815, Basel was about to be bombarded from Hüningen, and the greatest excitement prevailed. The Rev. Nicolaus Von Brunn (who had come to Basel in 1810) held his usual monthly missionary meeting. At its close a young man presented himself for missionary service. Von Brunn suggested to Spittler that in some way such young

men should be educated at Basel itself, and then be recommended to the English societies. From that moment those two men conspired to carry out that project. The Central Committee of the German Christian Society in Basel was invited to take up this work as a part of their activity. The committee thought such an establishment ought, as was the case in Berlin, to be carried on as a private school. After some delay Spittler received permission from the Basel government to open such a missionary institution. Thereupon he urgently requested his friend Blumhardt, who from 1803-1807 had been in Basel as theological secretary of the German Christian Society, to organize such a new establishment. But he did not see his way to take charge of such a private enterprise.

In September Steinkopf arrived in Basel and induced Spittler to form a special committee for the purpose of carrying out his project. The Rev. Von. Brunn (President), the Rev. Mr. Wenk (Secretary), the merchant, Mr. Marian-Kuder (Treasurer), Prof. Lachenal and the Rev. Mr. La Roche were won over to the plan. On September 25, 1815, they held, with Spittler, their first meeting as a mission "collegium" in the parsonage of St. Martin's Church. Blumhardt was now called to take charge of the work. As a married man he requested a salary of 1,000 florins. This the timid committee did not feel able to guarantee, and went about to appoint an unmarried man who was a candidate for holy orders. At this juncture, at a session of the committee held October 3, Steinkopf came to the rescue by promising contributions from England; and he pointed out that the city of Basel, out of gratitude for its preservation during the recent war, should contribute toward the spread of the kingdom of God throughout the whole world. At any rate, he urged, economical considerations should not deter them from engaging the services of so efficient a man as Blumhardt. Thus Christian Gottlieb Blumhardt came to Basel as the "Inspector" or manager of the Basel Mission Society in the spring of 1816, and on August 26 of the same year opened a mission school with seven pupils.

The important thing to notice is that the Basel Mission was the product of the heads and hearts of a few earnest men, the whole tenor of whose lives was in utter contrast with the rationalistic and chilling atmosphere of the contemporary church in Germany and Switzerland. The society which was founded was not the outcome of a church movement. From this beginning it has been under the control of no organization outside of its committee of private Christian gentlemen, which is self-perpetuating, and which has a large sprinkling of laymen. The society from the first has drawn its funds (voluntary subscriptions) from Switzerland and Southern Germany. Würtemberg has especially led the van as regards gifts of money, and supply of teachers and students. The Basel Mission belongs in reality to the old Alemanic

German race, and is returning through this organization the missionary favors which it received from Fridolin, Columban, St. Gall and other early Celtic apostles in mediæval days. It is one of the outcomes of the Pietist movement in Germany, and to-day is upheld by that large number of devout Christians in Central Europe, who are in the world, yet not of the world; in the State church, and yet not of the State church, but whose quiet lives of Christian endeavor form the great undertone of the vital church life of modern Germany and Switzerland.

The Basel Mission School, under the efficient management of Blumhardt, slowly began to gather headway. For the first few years its students, when ready for active service, were ceded to foreign societies, especially to the Rotterdam and the Church Missionary Societies. But as early as 1821 it began to send out missionaries under its own direction. In that year Zeremba and Dittrich were ordained as the first Basel missionaries for southern Russia. Thus the first independent German missionary society arose in Basel. From that time on the history of the society may conveniently be divided into four periods, corresponding to the work of the four successive inspectors. The first extended from 1816 to the death of Blumhardt, December 19, 1838; the second embraces the era of Hoffman, from 1839 to 1850; the third that of Josenhaus, from 1850 to 1879; the fourth that of Otto Schott, from 1879 to 1884. At that date the present efficient leader, the Rev. Th. Oehler, son of Prof. Oehler, famous for his Old Testament studies, took up the important task.

During the first period we note the careful hand of a diplomat. Blumhardt was a very cautious man, which characteristic brought him the reputation of being versed in the art of masterful inactivity. He was slowly forming ties at home and abroad. With the instinct of a statesman, he steered his craft through all sorts of difficulties, and quietly made all sorts of men and circumstances serve the cause of missions. In a truly evangelical spirit, and with the tact of a born teacher, he framed the first house regulations and made out the routine of study for the school. From 1816 he edited the *Evangelical Missionary Magazine*, and in 1828 started the *Heidenbote*. He wrote a history of missions in several volumes, and withal managed the finances of the society so frugally that at his death the mission-house was supported by the income of the magazine and the *Heidenbote*, and an available fund was raised to the amount of 100,000 florins, with a reserve fund of 20,000 florins. He was not an experimentalist, and never yielded to any call that did not seem directly from the Lord.

The following missions were started during the era of Blumhardt:

(a) One in South Russia (1821), which on the 23d of August, 1835, with all other evangelical work in Russia, was suspended by an imperial ukase, and finally dissolved in 1839. Before the work was stopped, however, the Bible had been translated into Turkish-Tartaric and the modern Armenian languages; Armenia and the regions toward Bagdad and Tabreez had been

visited, and an evangelical congregation had been established among the Armenians at Schamachi.

(b) Eight men were sent to Liberia in 1827 and 1828, but four soon died, and the remaining four settled in other regions.

(c) In 1828 the mission on the Gold coast was founded, but during the first twelve years as many missionaries died without having seen the fruit of their labors.

(d) In 1834 Hebich, Greiner and Lehner were sent to the west coast of India. They were welcomed with a Christian kindness by Mr. F. Anderson, an English magistrate in Mangalore. Mögling, Weigie and Gundert followed them. They began their work at once among peoples of three different languages. There was, however, a want of sufficient organization, and disintegration was threatening.

Under the second "inspector," William Hoffman (1839-1850), the command was, Forward! He piloted the missionary ship out upon the high seas. Under Blumhardt the practicability of establishing missions, and the Christian obligation to do what could be done for the heathen had been demonstrated. Hoffman sought to emphasize the fact that that obligation rested upon the whole Christian Church. He placed the whole plan of his work more clearly before the public. Public and private assemblies were more and more convened in the churches. New auxiliary societies were founded, new men and new sections of the country were won over to the cause. He brought the work of the society into higher estimation by providing more efficient instruction in the mission seminary. He founded a preparatory school for the young men, and the course of study was extended from four to six years. In ten years the income had almost doubled. The number of stations had increased fivefold. New life was thrown into the mission on the Gold Coast by settling twenty-four colored Christians at Akropong from the West Indies in 1844. This step placed the work in Africa on an assured basis, chiefly by making it impossible for the society to withdraw. In India several new enterprises were undertaken. In 1846 mission work in China was begun, at the suggestion of Gützlaff, by Lechler and Hamberg. In 1846-50 attempts were made to establish the work in East Bengal and Assam, but later the field was relinquished to other societies. In 1847 Inspector Hoffman attained the maximum of missionary efficiency. Later he was incapacitated by illness; there was a pause, and in 1850 he resigned his position.

As Hoffman had conducted the fleet out into the wide sea, so Josenhaus, the third inspector, 1850-1879, guided its course more compactly. Blumhardt was the diplomat, Hoffman the conqueror, and Josenhaus proved to be the lawmaker and the organizer. He commenced his work with a visit to India in 1851. He carefully regulated the various relations of the missionaries, stations and districts, both among themselves and toward the home committee. A liturgy and a discipline for the congregations were introduced. Schools were gradually organized. The tilling of land, shops and places of industry for the relief and

occupation of natives who were willing to work, were set under way. The land previously owned by the society was more thoroughly cultivated. At home, the affairs of the society were concentrated and the mission made more independent, if possible, of the churches and the auxiliary societies. The houses for the education of the children of missionaries were erected in 1853. An invalid and widow's fund was established. Mite societies were organized; agents were assigned to various fields to solicit money. The new mission house was erected chiefly through the munificence of Mr. Marian in 1860, and the churches in the various mission fields were called upon to contribute more liberally to the support of the society. This was an era of large expenses, and yearly deficits were heroically made up. The mission field was not extended, but efforts were concentrated in every department, and the efficiency of the work of the society largely augmented.

The brief term of office of the fourth inspector, Otto Schott, (1879-1884) did not allow of any particularly marked developments. But in some respects he added considerably to the efficiency of the society. In the home department he succeeded in avoiding the deficits of his predecessor's era. He won over to the missionary cause a number of outsiders. He went to India on a tour of inspection and there emphasized the work among the heathen, rather than that among the native Christians. Female and medical missionaries were sent out for the first time. Finally he withdrew from the inspectorship, largely because he was conscientiously opposed to what he considered to be the secular influence of the mercantile establishments connected with the mission.

In 1882 one of the secretaries, the Rev. H. Praetorius was made sub-director and was sent out on a visitation tour to the Gold Coast, accompanied by Dr. Maehly, who was charged with a medical visitation of all the stations and to report on the sanitary condition of the Gold Coast. This tour proved a very costly one to the Basel mission, for Mr. Praetorius was stricken down by the climate and died. He was their most promising man, and every one had expected a new magnetic life would be given to the society when, in due course of time, the directorship should be placed upon his shoulders. Since 1884 Rev. Th. Ochler, a comparatively young, but a thoroughly equipped man, has held the directorship of the Basel mission, January 1, 1887, a new field was taken over by this society from the London Baptist Missionary Society at Cameroons and Victoria when that colony was annexed to the German Empire.

To-day the Basel Society has four fields of labor, East India, China, Gold Coast, and Cameroons and Victoria in West Africa; 44 stations, 89 ordained male European laborers, 31 day European lay workers, 85 female European laborers, 577 native workers; 19,988 adherents; 9,497 communicants, 207 schools and 7,486 scholars. The annual income of this society is £36,000, of which the native converts contribute £778.



## CHRISTIAN CIVILIZATION AND LANGUAGE.

BY CHAS. S. ROBINSON, D. D., NEW YORK.

It is very curious, and very comforting, too, to observe that, although the realm of the ancient Pharaohs receives some of the severest threatenings to be found in all the Bible, very many of them are immediately followed with glowing promises. And most of these are couched in language suggested by the customs and natural phenomena there. Now, it must be noted, that every one of these predictions is hopeful. Suffer me to relate just how we reached the interpretation of one verse.

The road to the Pyramids, after an abrupt but not unwelcome departure from the precincts of old Cairo, dusty and odorous, lies for a large part of the way through a pleasant series of cultivated gardens, brilliant with tulips, and then continues along the borders of luxuriant fields until we reach the confines of the desert itself. But the verdure gradually degenerates into mere stubble when the sand begins a desperate struggle for the dominance. The track is slightly elevated, beaten down into a compact mass like matted gravel, the ditches on either side of it being filled with aquatic reeds, bulrushes, indeed, resembling those from which Jochebed plaited the ark when she decided to cast the unprotected Moses out upon the charities of the world. These long withes of water vegetation are so thin and slender, towering tall and rank from the pools, that even a child could easily scratch across the outer skin of any one of them and cut it through with his nail.

Yet they looked so strong that my old instinct returned, and for a moment I imagined they would make capital riding-whips with which my donkey could be encouraged. So the dragoman plucked three or four for the generous energy of our party lagging behind. But instead of gaining a whip, we got one of the finest illustrations of Scripture we met in the East. For, on handling the lithe little stalks, which seemed as tough as willows, we discovered they had positively no strength of fiber or substance within: they were hollow, and the moment the thin cuticle of silvery coating was in the least abraded, it appeared that an inexplicable demoralization was the result. All the stability and all the power of self-support was singularly gone from the whole plant. I could scarcely hold mine upright, for it would not bear its own weight on its stem. The slightest wind playing upon it in my hand bent it over in a dozen places, and drove the frail head drooping down into the swamp. Somebody said it was "bruised," and then each of us in turn alertly repeated the familiar text. Accurate and beautiful beyond conception seemed to us then the inspired symbol of divine gentleness employed by the prophet, "and the bruised reed he will not break."

Catching our figure, therefore, from the land we are studying in prophecy, we feel ready to say that what the Lord offers everywhere is

grace, mercy, and peace to Egypt. In the words of Isaiah, following a series of heavy denunciations, will be given blessings: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction."

Just now a more cheerful turn of affairs is indicated in a range of glowing promises of resuscitation under providence which was before long to grow gracious. Some cities of Egypt were to begin to feel the impulse of a vast civilization; the inhabitants would learn to speak a new language, even the language of Canaan. Five of them in particular should be converted unto the true God, and swear allegiance and loyalty of religious service; among which is given one that seems to have a fame of supreme wickedness in its name, the "City of Destruction," the old name which John Bunyan chose as the designation of his allegorical town, from which the alarmed pilgrim fled with his fingers in his ears.

Of course, the primary meaning of this declaration is that civilization from Canaan shall press across the borders of Egypt; the dull Orient shall feel the sprightliness and impulse of the Occident. From the North shall come cool bracing winds of enterprise which will awake the enervate South into activity. But this cannot be all that the inspiring prediction means; the expression is not unusual in prophecy. Zephaniah says the same thing under a similar figure: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Much learning has been exhausted in a vain attempt to fix localities and identify histories, so as to settle exactly what five cities are intended in this announcement. Heliopolis, Memphis, No-ammon, Alexandria, and Tahpanhes have been mentioned. But in despair of becoming clear, some commentators have apparently been ready to grow mystical, and assert that five was only a round number derived from an Oriental custom of counting on one's fingers. The "City of Destruction," rendered immortal in literature at least by the allegory of "Pilgrim's Progress," is without doubt Heliopolis; but whether the name signifies that Heliopolis from which came most of the famous obelisks scattered over the world, was so very wicked as to be called Destruction itself, or the rather was so strong with its vast university and real learning as to destroy those other towns in their ignorance and vice, can never be decided—and really the question is not worth the discussion.

But this other question concerning the new tongue to be introduced into Egypt is very curious and interesting. Is the English language the "language of Canaan"? Some facts are of great importance concerning the growth in the use of a common method of speech throughout that vast region of the Orient. Letters can be sent, and telegrams

can now be dispatched, with more chance of safety over all the Mohammedan precincts if they are written in the language of America and Great Britain. The foreign conversation in Cairo and Constantinople, when heard on the street or in the hotels, is not now in French, but in English.

But it is more likely that the prophecy means that there will be an influx of ideas and intelligence, and notions, and customs, and views, into Egypt from Canaan and Palestine. This, indeed, has had many remarkable fulfilments. There were vast numbers of Jews that went over bodily into the Delta when Alexandria was founded. More lately than this in the history came Onias with his followers, who erected a temple at Heliopolis, ruins of which have just now been found at Tell el Yehudiyeh, near Kanatir, on the Nile. Then there were immigrations of Christians into Egypt only a little while after the crucifixion of our Lord and the dispersion of the disciples. Mark the Evangelist came over to establish a flourishing church in Alexandria, and died there as a martyr to the faith. Thus this land has always been receiving since help and strength, religion and literature, from Palestine; and if it be the language of Canaan that is meant, the symbol becomes exquisite; for in these later years the mother-tongue of Christians is the language of a whole world of intelligence and spirituality. Only with the Christian faith arrives the civilization which can regenerate a great people.

It will be well now, if we desire to become acquainted with some of the peculiarities of the Orient produced by the direct attack of an Occidental civilization upon its old traditions and customs, to seek a line of illustrations the most conspicuous and commonplace, such as an ordinary tourist may meet. We must begin with a rapid and picturesque view of the land under this more favorable aspect. With all its desolation Egypt has this hope, although it is nowhere recognized in Egypt itself; namely, that the whole country will ere long be civilized from the European and Asiatic centers of life and light, and ultimately, in God's own good time, will be converted to Christianity and to God.

Modern conveniences of travel are the very consummation and even the incarnation of incongruity in the lands of the Bible. The whistle of a locomotive, while one is pensively looking at the uncouth hieroglyphics on the shaft of Cleopatra's Needle, is simply an astonishment. It does not hurry you into the cars; it suggests nothing beyond a piteous bewilderment. You cannot get your mind back into its former grooves. Two worlds and two ages are trying to occupy the same intellectual space. And there are more than seven thousand miles, and more than four thousand years, between them. When one looks across the low Plain of Esdraelon, in order to trace the track over which Elijah must have run before Ahab's chariot from Mount Carmel to Jezreel, and finds his vision tangled and obstructed by the wires and poles of an

electric telegraph, he cannot clear his mind for ordinary consistent thought.

Especially in Egypt this thing looks like a caricature. Scenery there is not constructed for the play of a proper civilization as most of us have become accustomed to it. Hardly anywhere is there a slope violent enough to give water the force to turn a wheel. The ineffable quiet of the indolent palms is sadly disturbed by a screech of the engine from the railway train, dashing its relentless way into the midst of the tranquil plumes. It seems more than a shame to fill our steamboat boilers from the steady Nile. You are provoked at a sarcastic or ribald suggestion to print way-bills on papyrus. It is as much as our veneration for Oriental scholarship can bear to find our railway passes worded in that beautiful Arabic type. We wonder whether the reason why the departing train is behind time in starting—as, of course, it is—must be found in the fact, which we impatiently observe, that the conductor over yonder is on the ground at the side of the road, saying his prayers. Thus the entire scene appears unreal. Civilization, Occidental and vigorous, is confronting barbarism, Oriental and effeminate. One finds himself constantly trying to smooth out the ruffle, to calm the conflict, to reconcile the incongruity, or to adjust the contradiction. When we are fairly seated in a car, labeled with the name of an English maker in Birmingham, and are asked for our tickets by an amiable guard dressed in bag-trousers, with a silk sash around his lithe waist, and are forced to meet his demand for our *billets* in French—it really makes us seem illusory; we think it doubtful what we shall come to be in the end; we grow dreamy, and feel like an imposition.

Add to this the fact that all our accustomed means of communication with the outer world fail; not a sound around us is intelligible. "Therefore my heart is glad, and my glory rejoiceth." When the Psalmist said that he had a very becoming appreciation of the value of his tongue—for that was what he was speaking about. Any man's tongue is his glory, if he can only use it; but if fate shuts him off from first possibilities, he sinks most ingloriously into a piece of ticketed experience going dumbly through enigmas. Of itself, the Arabic language as confronted in Egypt brings not one item of information even to educated American citizens. Previous learning along ordinary lines fails at every point. You cannot read the names of the stations, or the artistic signs above the doors. You cannot copy them in your note-book, even after you have been told. Such impenetrable mysteries are around you at each moment that for once you grow humble. You hurry along on a distinctly new plane, like a bride in a honeymoon, far above all of the usual sublunary ranges of things; yet with sometimes a quite human wonder, very modestly indulged, what some of the sublunary things are.

## TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

THE *Missions-tidning för Finland*, published in Swedish and Finnish by the established Lutheran Church, the head of which is the Archbishop of Abo, quotes the following from the Swedish traveler, George Pagels :

"Cannibalism is more widely spread in the Congo Valley than a traveler would easily suppose. Those who are addicted to it keep it very secret; it seems as if, even among these creatures, standing at so low a point of moral development, there is some dim sense that, of all hideous things, this is the most hideous, the most monstrous. The tribes of the Batekas, the Bangalas, and the Arouhis, are especially notorious as men-eaters. The Batekas, however, who dwell in the wide districts around Stanley Pool, now begin, under the influence of the missionaries, to lay aside the abominable practice. How it is farther inland, we do not know from personal observation, but reports from there warrant our assuming that the habit is universal."

The Church of Finland has a mission in Owamboland, in South Africa. Last year 84 natives were baptized. The *Lund Missions-tidning* reclaims against the statement which puts Sweden almost at the bottom of the missionary scale as respects her gifts of men, and quite at the bottom as respects her gifts of money, making out that, while England sends out 4.8 persons for every 100,000 of her population, Protestant France, 4.2; Switzerland, 2.5; the Netherlands, 2.3; Germany, 1.8; Norway and America each, 1.4; Sweden only sends out 0.8, being superior only to Denmark, with her 0.6. As to money gifts, the scale presented is as follows: England, 60 *ore* for each person; Protestant France, 39; Switzerland, 19; the Netherlands, 17.9; America, 15.3; Norway, 9.9; Germany, 9; Denmark, 4, and Sweden, 1.9. In fact, declares *The Tidning*, Sweden, in 1886, sent out *one* missionary to every 100,000 of her population, and now somewhat more; and instead of contributing 1.9 *ore* per head, she contributed 6 *ore*. A gratifying rectification.

I observe that the Danish missionaries in the Madras Presidency think rather disparagingly of street-preaching, and of some forms of discussion. Herr Jensen writes :

"Last year I wrote a little about the opposition we began to meet with in our street-preaching. Since then it has increased considerably, and it seems sometimes as if they were uppermost and we undermost, they exulting, and we groaning under defeat. In my last year's letter I referred to some encounters with Hindus, which these had arranged, and which Lazarus and I attended. The Hindus had invited a catechist of the Scottish mission to dispute with them. And this catechist was so overjoyed at the opportunity, that nobody else could put in a word. On the other hand, the Hindus would only consent to discuss Christianity as a doctrine, something to which we never consent. The first two of these meetings were small, but they grew every time. There were five or six of them, and at the last there were some 2,000 present. Anything more pitiable I have never heard or been present at. The Christian catechist came armed with his Bible and Concordance; his heathen antagonists also with a Bible. A chairman was chosen, as I understand, a Brahmin. The discussion was throughout in Tamil. The subjects of discussion were various theological questions, among them the two natures of Christ. The Christian thought surely, after every encounter, that he had dealt a mighty blow for Christianity, and the heathen thought that he had taken its very life, whereas, the truth was, that Christianity, as such, had simply not come into discourse at all between the two. I attended the meetings because I held it to be my duty to be present, but I sat so bewildered over all this learned discussion over Christianity, that I had hard work to keep my thoughts to the matter in hand. It is sorrowful to see Christianity dragged down to become a matter for learned or unlearned jangling; it can only lose thereby. Our Lord Jesus' way of proceeding was quite otherwise. He also sought to take his antagonists in their own craftiness, but he never took the learned way. He threw his barbed shafts into their consciences."

Thus the gospel abroad, as at home, has to make its way slowly, by its own power, through all the imperfections of its professors and preachers. Mr. Jensen, being waited on by some heathen, with various questions, told them that if they were troubled about their personal relation to God in heaven, he was ready to help them, but that if they came as aliens from

Christianity, merely to air speculative doubts, he had nothing to say to them. They sat mute and confused, listened respectfully to what he had to say, and went quietly away. Bishop Caldwell, of Tinevelly, I believe it is, who answers the inquiry whether the native Christians of South India come over to Christianity from high motives, by the remark that it is absurd to ask if a class of people accept the gospel from lofty motives who never knew what a lofty motive was in their lives. The matter of lofty motives, for them, lies shut up in the gospel itself, to become effective in the future. Meanwhile, we must be content with a reasonable evidence of sincerity. In like manner, deep experimental piety among them will long be rare. The following remarks of Mr. Jensen bear in this direction. He says :

"There is scarcely any one in India who forsakes heathenism and goes over to Christianity because he is roused from death to life, in the sense in which we at home understand the words. As Ochs says : 'Awakenings, such as are found among Christians, are not to be expected among heathen, where there is not spiritual sleep, but spiritual death. They are not awakened to the consciousness of sin, which worketh repentance toward God, and therefore they do not stand in any living relation to Jesus. The way to Jesus goes inexorably through a consciousness of sin, which sets aside all the props wherewith we formerly believed we should be able to crawl to heaven. Practical life has hitherto shown that heathenism is too deeply sunk in deathlike torpor to let itself be awakened as we at home are awakened. As rare as it is, that in Denmark a child passes through a conscious awakening, so as thereby consciously to lay hold of the Saviour, even so rare will it be to come upon cases of conscious awakening among these children of heathenism. But, although we cannot be fully understood by our children, when we speak to them of the power of sin in our hearts and of grace in Jesus, who can heal all the wounds of sin, we do not, therefore, give up our little ones, but labor, each one of us, as well as we may, that they may abide in Him into whom they have been grafted. The day comes in time for them, when they are to choose God or the world, and well for us if we have done what we could to implant that in them which shall lay hold of the Lord and say nay to sin. The people we live among here are children in development, but deeply sunken in wickedness, so deeply that in various respects it cannot see evil as evil.'

Mr. Jensen remarks on the far greater seemliness of behavior among the lower classes in India than in Europe.

"The people here lie literally half-dead, and can, spiritually regarded, move neither hand nor foot. An elderly clergyman said to me at home, that I had surely seen the very essence of devilishness among the heathen. I thought that devilishness in its foulest form must be looked for in Christendom and not among the heathen. Here the devil has enjoyed his possessions in peace ; no one has disturbed him, and why take any great pains to fortify his kingdom ? Where his mortal enemy, Jesus, displays His power in His children, there the devil has to brace himself, to exert himself with all his force, and to lay all manner of fresh plans to strengthen his people, and if possible to win back what he has lost. Here all is death. In Europe all is in development ; but is not the kingdom of sin in Europe also in development ? Here all is petrified."

Mr. Jensen remarks further, that in the living multiplicity and distinctness of personal relations in which Christ is known to advanced Christians at home, He can scarcely be said to be known to the native Christians of India. They have made, so to speak, a wholesale exchange of one creed for another. They are not troubled as to belief. As heathen they were accustomed to believe *everything*, and as Christians they are ready also to take everything in a lump. The delicacy of spiritual discrimination which shall distinguish lesser and greater things, and apprehend Christ, not merely as the Helper in death, but as the Great Companion and Guide in every juncture and question of life, is rather of the future than of the present.

Mr. Jensen gives an account of the late National Congress held in Madras, and attended by 600 delegates (including various native princes) from all over India. Among them was the eminent native Christian, Banerjea, of whom he speaks as follows. If I remember right, an eminent native clergyman of the same name has lately died. Probably they were relatives.

"Banerjea is a converted Brahmin, a lawyer. At one of these meetings he gave a political discourse, which carried everything with it. His name, in these days, was upon the lips of every cultivated Hindu. After the Congress was over he held two meetings in a very ample hall of the Bible Society Building. Although I was half an hour too early the first evening, the hall was almost full

and was soon crammed. In the little interval of waiting I sat and listened to the Hindus talk about Banerjea. Indeed, they talked of nothing else. One assured another that Banerjea was a most convincing speaker; another declared that Banerjea was an honor to the Hindu people. Meanwhile our man came in; a small, unimposing person. He bowed his head and looked abashed. The whole Hindu assembly clapped their hands with as much enthusiasm and perseverance as if one of their great forefathers had come down to them. He then delivered a Christian discourse of which, without odious comparisons, I may say, that it was the best I have ever heard in India. It was given in English. I have never heard a man who led me so forcibly as Banerjea to declare involuntarily: These are true and well-considered words. He spoke slowly and composedly; his style was equable and easily apprehensible; and there was a dignity in all the simplicity which was thoroughly fascinating. Nor had I ever previously heard a man who, through the whole speech, so steadily laid hold of both the thoughts and the feelings of his hearers. He, as a Brahmin, understood the philosophy of the Hindus, and was not unacquainted with that of Europe, but even in that part of his discourse in which he pointed out the impotence of philosophy to bring the dead soul to life, he spoke so equably and straightforwardly that one wholly forgot that it was philosophy which was under consideration. In his two discourses he laid special stress on the truth, that Christianity is simplicity itself, and therefore fully adapted to every one's capacity, and to the universal longing of the soul. . . . He therefore did not conceal from the Hindus that Christianity is not a doctrine, but revolves wholly around a person, Jesus. A doctrine abstractly proposed is something which one can admire, but to love it, to surrender one's self to it, is an impossibility. Of such a self-surrender of affection only a personality can be the object. And Christianity has its central point in the personality of Jesus; in view of Him must the decision be made. . . . Notwithstanding this living testimony against sin, his clear childlike presentation of Christianity as having its center in Jesus, and notwithstanding the thoroughly disparaging manner in which he spoke of the philosophy of the Hindus, so great was the power of his presence over them, that when he concluded, they broke out again into the same unrestrained applause with which he had been received. Then one of the first princes of India the King of Vizianagaram, went up and thanked him. There was, in Banerjea's simple, equable manner of address, something before which every one involuntarily bowed, and in his eloquence an absolutely irresistible power."

In the June *Blad* Herr Berg touches upon the way in which grace lays hold, for a particular work, upon a foundation of Nature.

"While it is an irrefragable truth that living faith in Jesus Christ and abounding love, conjoined with the aspirations of hope, must possess and fill his heart, who, as messenger of the Lord and the Church among the heathen, will work for their salvation, so it is equally certain, that besides these gifts of grace, there must be various natural gifts or conditions at command, which, united with the gifts of grace, are of peculiarly happy effect for carrying out the work of missions. Among these gifts of nature, next after the talent for languages, I would lay stress on the love of travel, the love of seeing, and of gaining information about what one sees. This lightens, indeed, removes, many of the difficulties involved in an itinerant life. And as such a life falls more or less to the lot of most missionaries, it is a very fortunate thing when they are impelled to it, not by a bare sense of duty, but also by natural pleasure and interest."

The Danish Mission is seeking to extend its activity from the Tamils to the wild Malayálas of the hills. Mr. Berg describes his first meeting with one:

"We went about the marketplace to find some of these rude mountaineers, and coming to a tree where some Mohammedan merchants were sitting and measuring out seed, I saw a man sitting in a slouching attitude on the ground, the sweat running off from his face; he was evidently very weary. Before him lay his heavy load of fruit. He wore no turban, but instead of it a sort of cloth cap, which in connection with the rest of his attire gave him a somewhat wild expression. Over one shoulder he had a strap, by which hung an earthen bottle. As soon as I saw this man, I said: This is no Tamil. He was, in each and every point, so different from the people I had hitherto seen, that I could only stare rather blankly at him for a while. But interest in him mounted to sympathy, for when he looked up to us with his shy and timid glance, there was something in his eye which was known to me, something which appealed to me and fettered me immediately. I have often seen the same expression in the countenance of a frightened child. It is the expression of the suffering and longing of a soul, which can pray by a look without being itself aware of it."

The *Neueste Nachrichten aus dem Morgenlande* (latest reports from the Orient) for January has the following:

"Whoever, coming from the port of Jaffa, has ascended the last heights before the Holy City, and now—a moment never to be forgotten for every one who has experienced it—approaches the towers of Jerusalem, remarks to the right of the road, on a little eminence, a stately house. On festal days there waves from its pinnacle, together with the German flag, the blue ensign of Kaiserswerth, and the words of our text stand inscribed in large letters on its front: 'Talitha Kumi.' This is

the training-school of our evangelical deaconesses for poor Syrian maidens, and derives its name from the Lord's Word of Life. Among all the weight of wretchedness which rests upon the land and people of the Holy Places, not the least burden is the ignominious position of woman. In the land in which a woman became the mother of the Son of God, in which devout women composed his sacred body to rest in the rocky grave, in which a woman heard the first announcement of the Resurrection, the lot of the Christian women has been depressed almost to a level with that of their Mohammedan sisters. In that house, however, the Lord Jesus Christ, through the ministrations of his female disciples, grasps the hand of many a poor Syrian maiden and says to her, 'Talith kumi,' 'If, then, in those places of blessing, our evangelical hospitals and schools, you see the daughters of the Orient also mingling with the German women in these services of love, or if, on an excursion through the mountains, a young mother, holding her child on her arm before the door of her little house, in some remote village, returns your salutation in the German tongue, and you, on entering, mark something of the influence of a Christian matron and mother, you then recognize the blessing going forth from the house Talitha Kumi.'

"What has become, in Jerusalem, of the blooming Christian Church of the early centuries? Is that it which you see in the cloister, whose gates open yonder before you on some spot of historic note in the lonesome rocky valley, or in that palatial building of the city, in which a thriving trade is carried on with the piety of the pilgrims? Is this the ancient Martyr Church of the first love, this communion, which in her wretched houses of worship mumbles unintelligible prayers in a speech long extinct, or in her grand cathedrals kisses the images of her saints? What with us is accomplished by false enlightenment, which out of the gospel takes the life, by cutting out of it the heart, the love of a God manifest in the flesh, who was in Christ reconciling the world to Himself, the same thing is accomplished yonder in the Orient by the form under which everything becomes rigid. Everything has been turned into a form, the worship of the congregation, the creed of the church, the life of the Christians. We can scarcely wonder that from such a Christianity there was so extensive an apostasy to Islam, to that religion without saints, without images, with the simplest worship and the briefest creed."

The simplicity of Islam is here somewhat exaggerated. But Islam is certainly baldly simple compared with Oriental Christianity. "The Oriental church, among her festivals, celebrates also the feast of the Discovery of the Cross," which the Roman Catholics, with ominous appositeness, call the Invention of the Cross. "But even if she had really once found it, as the devout Empress Helena imagined she had, what would the splinters of that most holy Cross, on which the desire of all the world, on which our Saviour Christ has hung, have availed her church, since this soon forsook"—at least too largely—"the Crucified, her first love. The cross of Christ, and, indeed, the Lord himself, who has turned the accursed wood into the Tree of Life, have been dug out of the rubbish of human traditions and formulas by that miner's son of Eisleben. The Feast of the Reformation is the true festival of the Finding of the Cross. And it is laid upon us to communicate to all that which the grace of God has bestowed upon us; but especially to those peoples of the East, who once heard and obeyed the call of pagan Europe, 'Come over and help us,' but now, in paralyzed helplessness, need the Prince of Life to come and lay his hand upon them and bring them to life."

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#### A WONDERFUL CITY.

[The Rev. William Burgess, Wesleyan Missionary at Hyderabad, in his speech at the Annual Meeting of the Wesleyan Missionary Society at Exeter Hall, gave the following particulars regarding the city in which he labors.—Eps.]

"HYDERABAD, the capital of his Highness the Nizam, is the first city of the Deccan, and the fourth of the Indian Empire. It has a population of 400,000, and it is a veritable Indian Cairo. Its streets exhibit more varieties of Hindu races than any city between the Himalayas and Cape Cormorin. Afghans, Arabians, Persians, Parsees, Telugus are among the nationalities that crowd its marts of commerce. It is the home of the India's greatest prince. One cannot attend a state banquet out yonder, served with silver and gold, and look upon the groups of brilliantly-attired officials, gold-belted and clad in



lace and rich brocade, lounging on silken cushions or elaborately-carved alabaster seats, without being dazed with the splendor of Oriental pomp, and feeling that the sublime traditions of the Golconda kings and the strange wonders of the 'Arabian Nights' find their counterpart in actual fact to-day in India. Often, when moving amid the blaze and glitter of Moslem pageantry, a solitary messenger of the Cross, I have mused and prayed and wondered when all this gold and frankincense and myrrh would be laid in willing tribute at the feet of Him whose star wise men in the East now see rising, and in some instances, too, are following, that secretly they may worship Him, the Bethlehem-born. But if Hyderabad is the metropolis of Moslem courtesy, of high-breeding, of luxury, and of polished *finesse*, it is also the center of seething political ferment and the wildest religious fanaticism. Hyderabad is unquestionably one of the most peculiarly interesting cities of India. No Englishman is allowed to live within its walls, nor can he enter its gates without the written permission of the British ambassador resident at the Hyderabad Court, and then only on the back of an elephant, and under the escort of two men of the British cavalry,

"A stranger on entering the city for the first time feels a sense of insecurity, and experiences a peculiar sensation of disquietude, for every man he meets is armed to the teeth. The noble, ensconced in his cushioned howdah, has a crooked tulwar across his knees and a six-barreled revolver by his side, followed by Arab troopers and household retainers with guns ready primed. Even begging fakirs have a couple or three daggers hidden away in their belts. It is almost provocative of a smile, when custom has worn away the fear, to look upon a Rohillah fairly weighted with his murderous weapons. He carries a long straight sword, so made as to enable the wearer to use it double handed; shields of thick hide, with brass bosses, hang at his back, and villainous looking knives repose at his girdle. He carries also a matchlock, powder-horns, and a tinder-box, with a fuse always smouldering, tiny implements of hatred hidden in his turban, and deadly elegancies stowed away unseen in the different folds of his dress. Almost every third shop you come across in Hyderabad is an armory, where you might find weapons worth fabulous sums, and daggers so studded with jewels that one might almost fancy that the object is to render assassination æsthetic.

"The city gives one the idea of being on half-cock, as though a spark only were necessary to plunge the whole into turmoil and revolution. The advisability of disarming the people has formed the subject of dispatches from the government many times, but nobody has the courage to attempt it; no, not even the Nizam himself. Your missionaries are destined to play a more important part in that consummation than government order or royal prohibition. Christ's command to you to-day is 'Bring him to Me.' That, and that alone, will still the rage of passion. Christ's presence alone will beguile misery of its woe, and charm hatred into mercy. If you want to save Hyderabad from future turmoil and revolution, if you want to free the oppressed form of lawless tyranny and an unjust tax-gatherer, if you want to tighten the bond of loyalty to the British crown, you cannot do it by the clash of swords or the rattle of military, and by no coercion bills. My remarks have no political tendency. No, you cannot do it in that way. Better throw around the city of Hyderabad the silken cords of love, and in obedience to Him under whose command we serve, 'bring him to Jesus.' This is the center of your new mission in the Nizam's dominions. It is the fierce tide of political unrest and religious fanaticism that your two or three agents are seeking to stem. They are there at your command, and they ask you to

stand by them. The difficulties that confront them are almost Herculean; but they are not downhearted, for in their hands they have a charm more potent than shrapnel shot or sharpened steel—the story of the Cross—a charm that for two thousand years has thrown its fascination into the world's heart and wrought its wonders. The wizardry of that spell Hyderabad cannot resist; it, and it alone, will break the strength of Moslem hate, tame the spirit of Moslem fanaticism, and bring them both in fetters to the feet of Salem's King. By the initial stages connected with the establishing of a new mission in a purely independent State, which is hardly touched even in its outer fringes by any form of Christian effort, I have sometimes been driven well-nigh to the verge of perplexity; and had it not been for the consciousness that there were true, loyal hearts in the homeland bearing me up in the arms of faith and prayer, and that the promise spoken centuries ago was mine, 'I will never leave thee,' I should have almost given up the thing in despair.

"Acquisition has followed acquisition, but it has always been won in the very teeth of the fiercest opposition. So in our school work our very success provoked the bitterest animosity, not in the parents of the children, but in breasts of sundry educated Baboos from the north who affect agnosticism and worship Bradlaugh. Schools were put down in the very shadow of our own. Now I have my mission-house, my school-chapel, my theological institution, and the general machinery of missions in that far-advanced station in Hyderabad. And so in other places outpost after outpost has been stormed and won. The standard of Christ has been planted firmly in places where your European influence was never felt nor the European voice ever heard. It is not eight years ago since our first entry was effected into the dominion of the Nizam. As I think over what you are doing this morning, 'My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.' You have five native ministers with the true Methodist ring in their preaching and in their experience—men whom it is an honor to be associated with, men who are able to stand shoulder to shoulder with any other ministry the wide world over. We have baptized 450 converts from Hinduism, and in our congregations we number more than 600. We have the nucleus of a native Christian church in five distinct centers. One of these has already reached that sublime state of excellence according to the mission-house—self-support—and two others are slowly but surely climbing up to the same pinnacle of ecclesiastical fame. Eight years ago you had no foot of ground, you had no brick even in Hyderabad. Now you have property, exclusive of the value of the land, worth 20,000 rupees, not one-tenth of which has come from the Mission-house. We have Hyderabad ready to receive us; Hyderabad belongs to Christ."—*Illustrated Missionary News.*

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## THE NATIONAL PROSPECTS AND RESOURCES.

BY D. D. P., OF THE U. S. N.

It is a familiar assertion, but one to which each new step taken in the civilization of the globe adds fresh pungency and force, that the geographical position of the United States of America, both as regards interior development and foreign commerce, is superior to that of any other nation in the world. A country extending from latitude 25 deg. to 49 deg. north, and from longitude 75 deg. to 125 deg. west, not only contains climates to suit all temperaments, but comprises an area (including the lately acquired possessions in the far Northwest) of 2,208,900,000 acres. This vast territory is filling up

with emigrants from all parts of the world, bringing their money and household effects, and their hardy frames and muscles wherewith to open up the wealth that lies buried in the mountains and valleys of the land. Germans, Irish, French, Scotch, Americans, vie with each other to see who shall push farthest the bound of civilization.

The enormous strides made by the United States—a nation not a century old—are, of course, due to the fact that it came into existence during an age of progress. "Brother Jonathan" has surely lived longer than old Noah, who, in his 950 years, saw only forty days and nights of events which caused him any excitement or promised the least progress. I think the chances are that the hundreds of years passed by those antediluvians upon earth were spent in a kind of lethargy, and that instead of advancing they were often set back.

Annual statistics almost bewilder the reader with their exhibit of material wealth that yearly flows into our possession; while cities are springing up as if by magic, where but yesterday the antelope and the buffalo divided with the savage the sovereignty of the wilderness. The general mineral resources of the United States are doubtless greater than those of any country on the globe; but its inexhaustible coal mines, with the measureless wealth they contain or represent, are worthy of special comment. The coal fields already discovered cover an area of 200,000 square miles—that is to say, twelve and a half times more than is to be found in the aggregate coal deposits of Great Britain, France, Belgium, Prussia, Bohemia, Saxony, Spain and Russia.

The possession of these immense deposits of coal at once betokens and assures future enterprise in America to an extent practically beyond limit. Such an agent at hand to produce power on land and sea, and applicable to all improved mechanism, becomes the symbol of the national strength of the Republic. Through it iron roads are belting the country in all directions, and the locomotive whistle is frightening the Indian's game from the prairies. It keeps in motion hundreds of thousands of spinning jennies, which turn raw material into articles of luxury and of necessity. To it is due the rapid transfer of merchandise in peace, and in war the transportation of armies and navies; changing the whole character of warfare, accelerating events, deciding the fate of battles, and the destiny of nations. The coal mines that abound throughout our domain will continue to build up great manufacturing establishments. It is not possible, in short, to over-estimate the national value of these resources.

Of the great gold belts stretching across the United States the chief are the Appalachian gold field, traversing a line parallel with the Atlantic coast; the Rocky Mountain gold field, traversing the newly organized territories; and the great Sierra Nevada gold field, traversing the country bordering on the Pacific.

The influence of the last-mentioned gold deposits on national development is seen in the rapid advance of California, which, in 1846, had a population of a few thousand Indians, lorded by a few rich land-owners and dissolute priests. The State now has a population of nearly half a million energetic people, who are sending a hundred millions yearly to our treasury to help pay the interest of the national debt. At this moment it is the wealth of California alone that keeps up the balance of trade, without which, in the present disorganized condition of American finances, the nation would be so deeply indebted to foreign countries as to collapse for want of means to go on with.

The iron wealth of America is also too enormous to be estimated; indeed, it is impossible to compute the vast amount of this useful and indispensable

metal which lies buried in the earth everywhere throughout the Union. Good authority has declared that the State of Missouri alone contains iron ore sufficient to supply a million tons per annum of the manufactured product for the next two hundred years. Extensive copper mines exist at various points from the valley of the Mississippi to the Pacific; while lead, tin and zinc are found in large quantities in several States and Territories. In 1848 the country began to develop the mineral wealth of California. Since that year over one thousand millions of dollars have been produced from her soil. The younger States are making large additions to the American yield of gold and silver.

These facts, hastily grouped together, relate to only one element of national wealth, namely, the mineral resources of the country. I could easily take up and display in like manner its agricultural, commercial, inventive and manufacturing powers and prospects, to make the story complete.

## II.—ORGANIZED MISSIONARY WORK.

### The General Baptist Missionary Society.

EXTRACTS from annual report for 1877-8:

Total expenditure for the year has £ s. d.	
been.....	8,994 12 2
Total income.....	8,107 1 5

The balance due to bank, May 31, 1888, being.....£887 10 10

The balance now due to the bank (£887 10s. 10d.) is less by £309 19s. than last year, but this is owing to the extra amount received in legacies. Had these not come in, the balance against the Society would have been £1,828 10s. 10d., or an increase during the year of £631 1s.

The income is made up as follows:

Contributions from £ s. d.	
churches, etc.....	3,111 3 4
Legacies.....	941 0 0
Dividends and interest....	191 9 2
Sacramental collections....	120 1 9
	<hr/>
	4,363 14 3
Grant of Bible Translation Society...	150 0 0
From capital account.....	212 7 0
From Mrs. Buckley (on interest)....	200 0 0
Amount received (and expended) in	
India.....	3,020 4 10
Amount received (and expended) in	
Rome.....	160 15 3
	<hr/>
	£8,107 1 4

The committee states that the ordinary increase from the churches has been less by £219 9s. 2d. than it was last year; £337 3s. 4d. less than in 1886, and £481 13s. 11d. less than in 1885.

### American Baptist Missionary Union.

SEVENTY-FOURTH anniversary at Washington, D. C.

The total receipts of the Union for the year ending March 31, 1888, were \$411,385.39, including a balance of \$1,219.77 from the previous year, and \$20,550 to be added to permanent funds. The receipts for current expenses were from the following sources: Donations, \$174,662.03; legacies, \$94,229.35; Womans' Society, East, \$55,384.05; Woman's Society, West, \$25,882.06; Bible-day offerings, \$4,779.12; Henry Reed Steamboat Company, \$1,127.99; interest, \$3,913.02; income of funds, \$18,136.10; government grants in aid of schools, \$7,519.62; other sources, \$3,981.38. The appropriations for the work amounted to \$390,586.48, and \$20,550 was added to permanent funds, leaving a balance of \$248.91 carried to the next year.

It is specially to be noted that the appropriations were \$38,696.79 more than last year, and the donations fell off \$1,824.92. This would have left the treasury largely in debt, had it not been that the committee were able to transfer \$58,000 from the Judson Memorial Fund, established by the legacy of Governor Coburn, of Maine, to the general account. This is very appropriate, as the large increase of appropriations is chiefly due to the establishment of new stations in Upper Burmah. This coming year, the Society has no such sum in reserve to make up deficiencies.

President Pillsbury's address to the Union was a rousing plea for larger gifts and a higher consecration. After a rapid glance at the history of the Union and of the church it represents, and an analysis of the Treasurer's Report, he says:

"Consider for a moment the example of brethren in other denominations. The Almanac of the American Board affirmed: 'Were all the male

and female missionaries of the American Board Congregationalists (five-sixths are), there would be one in 24 Congregational ministers, and one in 946 of the church members, laboring on foreign missionary ground.' There are 20,477 ordained ministers and 2,917,315 members in our Baptist churches. Were we as fully engaged in foreign work as our Congregational brethren, there would be almost 3,100 Baptists at work in Asia and Africa, of whom 853 would be ordained ministers. As it is, we have not, all told, North and South, 300 missionaries. Measured by the Cambridge 'Confession,' we Baptists are doing one-tenth of our duty under the 'great commission.'

"Again: the total receipts of the American Board last year were \$679,573.79. Dividing this among the 436,379 Congregationalists shows an average of over \$1.56 per member for foreign missions. But in the 31 States and Territories, including Missouri, contributing to the Baptist Missionary Union, are 809,760 Baptists. Plainly, \$390,835.39 divided among us allows but little over 48 cents per member to feed the dying millions without Christ. Herein our noble Congregational brethren outdo us three to one. Yet further, if we consider the actual donations, the amount actually given by living stewards of God's wealth and gospel, the average contribution making up the the \$174,662.98 is less than 21½ cents per member; or, leaving out the 117,654 Missouri Baptists, and distributing the entire donations among strictly Northern Baptists, raises the average Baptist gift of the year to 25½ cents. Herein is reason for radical reform.

"Suffer me to glance at another denomination's work. Let us compare the average giving of Presbyterians and Baptists in five great States, older and younger, viz.: New York, Pennsylvania, Ohio, Illinois and Minnesota. New York Baptists average 31 7-10 cents per member; Presbyterians average 86¼, almost 2¾ to our one. In Pennsylvania, the Baptists average 21 3-10, Presbyterians, 53 cents per member. The Ohio Baptist averages 16 7-10 cents per member, and the Presbyterian brother 34½ cents, to give the nations the bread of life. Illinois Baptists average 13 9-10 cents per member Presbyterians average 46 4-5 cents (half as many Presbyterians contributing twice as much), to carry out the last great command of Christ. Minnesota Baptists average, including the women's societies and Sunday-schools, 53½ cents per member; Presbyterian, 1.79 6-10 cents, a glorious rate, enriched with the blessing of the world's Saviour.

"The average contribution for the States above-named is: Presbyterian, 79 6-10 cents, Baptists, 22 6-10 cents per member, over three and a half to our one. Conceding the superior wealth of the former denominations will not explain this difference; and may not Presbyterian superiority in wealth, if it exist, arise from habitual generosity of obedience in evangelizing the world? 'Give, and it shall be given to you,' is God's rule. . . .

"A year ago we voted an advance from \$400,000 to \$500,000 in rate of expenditure. But, were it not for a generous legacy, we should not have provided the \$400,000. The \$100,000 advance was not sustained financially by a single dollar. Dr. Ashmore moves for the modest enlargement this year of 39 new stations. We must not falter. They must be manned, or where is the strength of our love and faith, or sincerity or obedience? Is it true that a stolid indifference is so thoroughly characteristic of us as to foredoom to failure any advance, and compel us to abandon the effort? The gospel age has ripened to its culmination. All the forces of eighteen centuries of moral and historic energy now converge. The last hour, the grand, the supreme, is ushered in, and will pass with this generation. We have seen the last of stupid, slumbering, age-abiding heathenism. God has given us the post of honor in the leadership of Carey, the conversion of Judson, the glorious gift of the Congo Mission. Shall we fail to hold it? Will the whole army ever move—this mighty Baptist army now so inert? 'The children of Ephraim, being armed and carrying bows, turned back on the day of battle. They kept not the covenant of God, and refused to walk in His law, and forgot His works, and the wonders that He had shown them. Shall Baptists be the Ephraimites of Gentile Christianity? Can two-thirds of the denomination turn against the line of our prayers and firm intent of God?'

The annual report of the Home Missionary Society of this denomination shows the total receipts for the year aggregate were \$551,595.92; expenses, \$303,759.84; balance on hand, \$241,838.08. By his will, Governor Coburn, of Maine, left a legacy of \$200,000 to the Society, of which one-half was designated by the testator for free schools for the negro, and \$50,000 to Wayland Seminary, of Washington. The work extends over 47 States and Territories of this country, and 14 foreign countries.

### Baptist Missionary Society in Northern India.

THE report for 1887, a pamphlet of 126 pages is full of interest:

The total membership reported is 4,232, of whom 3,740 are natives; baptisms during the year, 198. There are 5,141 scholars in day schools, and 2,558 in Sunday-school. There are about 50 foreign missionaries in connection with this Mission; the number of native ordained preachers is not given; 114 "evangelists" are returned. The native church at Backergunge and Madaripur has 1,800 communicants, who represent a probable Christian community of 4,500; Serampore reports 32 members; Benares, 19; Poona, 19, and Bombay, 5. No financial statistics are given, so that one is at a loss to know to what extent the mission is encouraging self-support. The number of native Christians has increased from 3,110 in 1881 to 3,740 in 1887.—*Indian Witness.*

### Missions to Seamen (English).

THE Society's thirty-second annual report furnishes the following:

The Society has 74 honorary chaplains, 23 chaplains, 44 Scripture-readers, and a number of other agents working afloat in fifty different seaports, at home and abroad, who are furnished with forty mission vessels and boats in roadsteads, etc., and have 42 churches, institutes, and mission-rooms in docks, etc. It further states that last year witnessed considerable spiritual progress among seamen, fishermen, and barge-men. Through lack of funds, the committee had been compelled to refuse urgent requests

for religious ministrations at several ports. It appears that two-thirds of the English ships of war are without chaplains. With regard to temperance work, it was stated that whole crews of total abstainers are frequently to be met with.

### The United Presbyterian Church.

THE twenty-ninth annual report shows that the Foreign Mission work of this church during the past year "has been signally marked with the favor and blessing of God."

#### SUMMARY OF WORK.

	Egypt.	India.	Totals.
Centers or Districts.....	7	8	15
Stations.....	85	69	154
Foreign Missionaries.....	11	8	19
Unmarried Women Missionaries.....	10	11	21
Physicians.....	1	1	2
Native Pastors.....	10	12	22
"    Licentiate.....	7		7
Organized Congregations.....	24	8	32
Communicants.....	2,307	4,571	6,878
Schools.....	82	134	216
Pupils in Schools.....	5,601	4,341	9,942
"    Sabbath-schools.....	4,338	1,325	5,663
Contributions.....	\$5,902 00	\$435 40	\$6,337 40
Tuition Fees.....	\$10,449 00		\$10,449 00
Books Distributed (Vols.).....	33,609		33,609
Proceeds of Sales of Books.....	\$7,815 00		\$7,815 00
Total paid by Natives for preaching, schools, books.....	\$27,173 00		\$27,173 00
Value of Missionary Property.....	\$207,810 00	\$29,922 00	\$237,732 00

#### RECEIPTS AND EXPENDITURES.

	1888.	1887.
DR.		
Received from Presbyteries.....	\$56,263 13	\$48,339 56
"    "    Bequests.....	15,176 00	8,737 92
"    "    Women's Auxiliary Board.....	7,595 59	1,626 76
"    "    Ladies' Missionary Societies.....	4,003 74	8,803 48
"    "    Individuals.....	7,739 35	5,002 07
"    "    Sabbath-schools.....	6,120 94	8,536 89
"    "    Gibson Trust Fund.....	1,851 65	902 13
"    "    Interest.....	1,572 71	1,994 99
(Of which \$10,415 30 was received for debt.)	\$100,323 11	\$83,943 80
CR.		
Remitted to India, and Checks Paid.....		\$38,000 00
"    "    Egypt, ".....		38,000 00
To Egypt and India, remitted on debt account.....		13,523 34
"    "    Amounts paid for Children in this country.....		1,387 34
"    "    "    Travel out of this country.....		2,061 52
"    "    Expense, (Stationery, Rent of Safe, etc.).....		128 46
"    "    Salary (Officers of Board).....		800 00
"    "    "    (Missionaries in this country).....		1,031 93
"    "    "    (Dr. Gordon, additional).....		1,000 00
"    "    Outfit.....		750 00
"    "    Printing and Mailing Reports, Abstracts, etc.....		1,424 54
"    "    Interest.....		218 48
"    "    Legal Expenses.....		145 85
"    "    Gibson Trust Fund (Remitted).....		1,851 65
		\$100,323 11

### United Brethren in Christ.

TOTAL receipts for year ending March 31, 1888.....	\$66,238 16
Total expenditures for same period.....	65,904 43
Bal. in treasury, March 31, 1888.....	\$333.73

### Freedmen's Aid Society.

THE report of the Freedmen's Aid Society of the Methodist Episcopal Church states that the church now has a membership of 450,000 among the 13,000,000 whites and 7,000,000 negroes of the South, with more than a million adherents.

The financial secretary states that in twenty years, in establishing and sustaining Christian schools in the South, the Society has disbursed \$1,921,585.81, and for the ten months of the present year \$91,496.21 expended, and the aggregate expenditures of the Society since its organization are \$2,013,082.61. To this add \$180,000 increase of our Endowment Fund and we have a grand total of \$2,201,082.61 thus far appropriated. The increase in income during the last quadrennium over the former one is \$173,336.90. The collections during ten years show that during the last decade the total receipts of the

Society annually were much more than doubled, increasing from \$63,402 to \$163,271. The conference collections in ten years have increased 145 per cent. The number of charges not taking collections has decreased nearly one thousand, while the total number of charges taking collections has increased two thousand. During the quadrennium \$679,362.25 have been disbursed by the Society; \$254,935.43 have been expended in lands and buildings, which is \$71,884.33 more than during the preceding quadrennium. In each succeeding year a larger amount has been paid to our teachers, and during these four years the payments amount to \$340,464.72. This exceeds the sum paid to teachers the preceding four years \$127,234.26. If we add together the amounts paid for the salaries and traveling expenses of corresponding secretary, assistant corresponding secretary, agent, clerk hire, and amounts paid for bookkeeping, office expenses, printing, postage, etc., we have \$45,506.81, the total cost for administration for four years. Among the colored people 22 institutions have been sustained, 127 teachers have been employed, and 4,632 pupils have been taught. Among the white people 16 institutions, 84 teachers, 2,097 pupils.

**China Inland Mission.**

Established in 1862.

THIS prosperous mission owes its origin, and largely its success, to the missionary zeal and enterprise of Rev. J. Hudson Taylor, who first went to China in 1853 as a medical missionary, and, on account of the failure of health, returned to England in 1860. Mr. Taylor's deep anxiety for China led to the formation of the China Inland Mission, and in 1886 he returned to China, taking with him 15 missionaries. The suc-

cess has been remarkable. The income, which for the first ten years averaged about £5,000, last year (1887) exceeded £32,000. The gifts have varied in amount from three penny postage stamps to £3,000. The mission staff, which at the end of the first ten years numbered 36 missionaries and 16 wives of missionaries, now numbers 286, including 53 wives of missionaries, most of whom were missionaries before marriage. The catholicity of the mission has been maintained, and the mission staff consists of members of the Church of England, Presbyterians, Wesleyans, Baptists, Congregationalists, and Brethren.

The China Inland Mission has 58 stations in which there are resident missionaries. These are situated as below. In several provinces the opening of a station was preceded by some years of itinerating work.

Year first Station opened.	Province.	No. of Stations.
1866	Cheh-kiang.....	13
1867	Kiang-su.....	3
1869	Gan-hwuy.....	4
1869	Kiang-si.....	4
1874	Hu-peh.....	4
1876	Ho-nan.....	2
1876	Si-chuen.....	4
1877	Kwei-chau.....	1
1877	Shan-si.....	11
1878	Kan-suh.....	4
1879	Shan-tung.....	3
1879	Shen-si.....	2
1881	Yun-nan.....	2
1875	Bhamo, in Upper Burmah	1

There are also about as many more out-stations.

**ANNUAL INCOME, 1887, £32,000.**

No. of Stations.	Foreign Workers.		Native Workers.			Com-muni-cants.	Schools.	Schol-ars.	Native Con-tributions.
	Ordained and Lay.	Fe-male.	Or-dained.	Lay.	Fe-male.				
58	132	101	12	85	20	2000	18	203	£ 782

**The McAll Mission.**

THE following extracts from the sixteenth annual report of the "Evangelistic Mission in France," better known as the "McAll Mission," furnish valuable information as to the methods of work pursued and the results attained:

**GENERAL TOTALS FOR 1887.**

Religious meetings for adults (12,599), attendance.....	889,696
Sunday-schools, children's services, young women's classes, etc. (4,423), attendance.....	224,537
Total of religious meetings.....	17,022
Total attendance at meetings.....	1,114,233
Domiciliary visits.....	21,567 73
Bibles, Testaments, portions, tracts and illustrated papers circulated....	468,273
Increase of attendance for the year...	43,224

To these must be added the total number of stations, 113, an increase of 14 for the year, and of sittings, 17,029, an increase of 1,557. The receipts for the year were £15,746 17s. 6d., which met the current obligations and left a balance in the treasury of £185 10s. 6d.

### The Waldensian Church.

WE are indebted to the *Church at Home and Abroad* for the following statements. The annual report of the Waldensian Commission on Italian Evangelization shows that the historic church of the valleys is still an active witness to the truth.

#### LABORERS.

Ordained pastors.....	37
Evangelists.....	6
Teacher-evangelists.....	10
Colporteur-evangelists.....	5
Male and female teachers.....	56
Male and female Bible-readers.....	6
Colporteurs.....	2
Bible-wagon conductor.....	1
Warehouseman.....	1
<b>Total.....</b>	<b>124</b>

or 85 men and 39 women.

The 124 workers are subdivided as follows :

Waldensians by birth.....	46
Protestants not Waldensians.....	5
Converts from Catholicism.....	52
Children of converts.....	21
<b>Total.....</b>	<b>124</b>

#### FIELD OF LABOR.

Take a map and glance over the Italian peninsula. Let your eyes pass from Mount Blanc in the north to Reggio in Calabria in the south, let them take in Sicily, the Island of Elba and a part of Sardinia, and you will have before you the extent of the field where we believe it is God's will for us to scatter broadcast the good seed. Therein are found—

Churches.....	43
Stations.....	38
Localities visited.....	178

The following statistical table will show at a glance the work that is going on :

Attendants at the services.....	5,923
Occasional hearers.....	47,191
Members of the church.....	4,005
Admitted during the year.....	558
Catechumens.....	450
Scholars at the day school.....	2,206
Scholars at the Sunday-schools.....	2,482
Scholars at the evening school.....	729

To the number of occasional hearers add the thousands who are evangelized in private conversation, on the railway and elsewhere, either by evangelists or by Bible-readers and colporteurs, or in particular by the conductor of the Bible-wagon. By means of this last we reach a number of persons whom we could approach in no other way. The laws of Italy do not allow preaching in the streets and squares, as is done in England. By means of the Bible-wagon we get over the difficulty as follows : the conductor of the wagon, on arriving at a town, goes to the municipality and hires for a day, or for several days, as the case may be, a stand on the public

ground : he stations his wagon there, opens it, displays his books, and there he is quite at home. Some of the passers-by begin to draw near in order to look at the books, and then the conductor reads to them, with accompanying explanations, and replies to any objections raised by the hearers. It is no longer a mere sale of books, it is a true work of evangelization, with which the law can find no fault, because it places what is said on the same level as other merchants' praises of their wares ! How many thousands of persons have thus heard something of the gospel who otherwise would never have known of it ! Were we to say that in one way or another we bring the good news of salvation to 80,000 souls, we should be sure of not exaggerating.

### The Original Secession Synod.

DURING the financial year just closed the receipts for the three funds available for the mission work abroad have been as follows :

The Foreign Mission Fund.....	£422	4	7½
The Orphanage Fund.....	123	5	3
The Seoni School Fund.....	239	12	1

Making a total of..... £790 1 11¼

This shows a deficit of about £44 when compared with the previous year's income, and is accounted for by the absence of numerous personal donations which were sent in last year in response to a special appeal made by the Finance Committee in view of extra outlay. The expenditure for the year may be thus classified :

Salaries of agents and general disbursements.....	£383	2	9¼
Upkeep of Orphanage.....	139	18	9
Salaries of teachers and outlay for school.....	253	17	3

The total expenditure for the year being..... £776 18 9¼

### Darjeeling Mission Institute.

Established 1870.

#### CHURCH CENSUS—17TH MAY, 1888.

Name of Church.	Families.		Com-muni-cants.				Non-Comm-nicants.				Total.	Grand Total.
	Male.	Female.	Adults		Infants*		Male.	Female.	Male.	Female.		
			Male.	Female.	Male.	Female.						
Darjeeling	58	25	124	26	20	35	39	86	83	169		
Kurseong.	24	15	17	9	9	15	12	39	38	77		
Nagri.....	14	8	10	5	5	12	10	25	25	50		
Salom.....	11	5	9	6	3	8	3	19	14	33		
Kainjilia..	4	3	12	2	2	2	2	7	6	13		
Teral.....	42	17	16	24	18	9	17	50	51	101		
<b>Totals...</b>	<b>153</b>	<b>73</b>	<b>77</b>	<b>72</b>	<b>57</b>	<b>81</b>	<b>83</b>	<b>226</b>	<b>217</b>	<b>443</b>		

\* Under 14 years of age.



## London Society for Promoting Christianity Amongst the Jews.

EIGHTIETH report, adopted at Exeter Hall, May 4, 1888 :

Your committee report that financially the past year has been one of considerable anxiety. At its commencement, when framing their estimates, they had to face an expenditure which, besides making provision for the proposed missionary schools in Galilee, required an income of £36,500, while their resources could only be safely estimated at £34,000.

The committee regret that the aggregate for the year has only reached £33,925 13s. 6d. whilst the expenditure has amounted to £37,344 11s., so that the adverse balance of the general fund from the preceding year has now been increased to £3,721 18s. 9d., for which sum provision must now be made.

The committee earnestly appeal to their friends and supporters, especially to those who have the conduct of auxiliary associations, for renewed effort, so that the income for the current year may be raised beyond the experience of the past, and they may be enabled to carry forward their great work without let or hindrance from lack of means.

Your committee cordially acknowledge the unflinching devotion of their friends in Ireland to the cause of Israel, in spite of local and domestic anxieties.

They also thankfully appreciate the sympathetic support afforded by the Episcopal Church in Canada, whose recognition of the duty and privilege of helping forward the society's work is most encouraging.

The best thanks of your committee are due to those friends who so readily responded to the appeal on behalf of the society's temporal relief fund, which is entirely dependent upon special contributions for support. Those who are brought into close contact with the trials and difficulties of baptized and inquiring Jews alone can realize the value of this little resource in times of need, which deserves more regular support. The contributions received during the year have amounted to £268 16s., whilst the expenditure has been from necessity limited to £188 15s.

Five thousand six hundred Bibles and 4,018 New Testaments, whole or in part ; 47,219 missionary books and tracts ; 119,784 periodicals ; and 59,301 home tracts and appeals, have been issued from the society's depot during the year.

The amount realized by the sale of Scriptures has been £182 16s. 1d.

The report testifies to the still declining influence of rabbinism—to a diminished prejudice against Christianity—to the readiness of Jews to listen to your missionaries, and willingness to study the Holy Scriptures—and, more particularly, the remarkable attendance, both at home and abroad, to hear special missionary sermons. Your committee would devoutly

praise God for these tokens of encouragement ; but growing demand ever calls for redoubled effort. Notwithstanding the temporary financial depression, your committee appeal—and appeal most earnestly—for such support as shall not merely sustain, but widely extend the blessed work of the society. Emphatically is it God's work. He declares that as in times past the Gentiles obtained mercy through Jewish unbelief, even so now the Jews remain in unbelief, that through Gentile mercy they may obtain mercy. He assures those who are working out this principle, that as in the days of Elijah, so now there are the seven thousand elect in Israel. Of these your missionaries have been, and still must be permitted, in God's purpose, to gather "one of a city and two of a family." In faith, in prayer, and with unremitting labor shall the Lord's work be sustained until that day when Israel's blindness shall be removed, and the veil shall fall from the nation's eyes ; when "there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob," and the "redeemed of the Lord," both Jew and Gentile, shall return, and shall "obtain joy and gladness, and sorrow and sighing shall flee away."

## British Society for the Propagation of the Gospel Amongst the Jews.

FORTY-FIFTH annual meeting, May 8.

### FINANCIAL REPORT.

The funds entrusted to our care last year amounted to £8,182, that is upwards of £2,000 less than the Jubilee year. This is due to the difference in the amount of the legacies received. In the Jubilee year the sum received by legacies was £4,637 13s. ; last year, £2,391 7s., being £2,246 6s. less than the Jubilee year, showing that we must not depend upon that class of receipts as a permanent source of revenue. The expenditure in 1887, the Jubilee year, was £8,547 ; last year it was £9,175 10s. This increase is partly owing to the expenses incurred by the removal of missionaries to new spheres, and partly to the augmentation of our missionary staff. Four new agents have been appointed, and have proved themselves to be "workmen needing not to be ashamed." The number on our staff at present is 31, and these are assisted by more than 80 voluntary workers, making upwards of 110. We are sorry that the fund for the maintenance of the "Home for Aged Christian Israelites" is still at a low ebb, and that the "Temporal Relief Fund" is at present empty. The enlargement of that Fund so as to put it within our power to assist our missionaries, not only at home but abroad, would result in unspeakable good to Israel. A thousand a year for temporal aid could be most profitably dispensed. Will our friends remember that the highest form of Christian sympathy is practical, and deposit with us that sum yearly for wise distribution ?

The late Lord Shaftesbury took

great interest in this Society. At the annual meeting in 1845, in the presence of a most remarkable audience, being chairman, he uttered these passionate words :

"Our church and our nation have been called to the glorious service of making known the gospel of Christ to the many thousands of Israel. Now, in whatever light I view this great question—whether I regard it as purely secular, whether I regard it as purely religious, or whether I regard it as partaking of both characters—I see no subject which can surpass, or even approach it in magnitude and in all those

attributes which feed the imagination, and stir into life the warmest energies of the heart. We rejoice in the ends and hopes of this Society, as seeking the fulfillment of a long series of prophecies, and the institution of unspeakable blessings, both in time and in eternity, for all the nations of the world. It is our duty, our most high and joyous duty, that every effort be made, that no expense be spared, that all our toil be given, by day and by night, that into every prayer, with all our souls, this special supplication should enter, for the revival and exaltation, be it figurative or be it literal, of repentant and forgiven Israel."

### III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

#### Brazil.

[The editors have received the following suggestive and interesting communication. They are in hearty sympathy with its spirit and valuable hints, and will welcome from any source any fraternal helps toward the wider usefulness and greater efficiency of this REVIEW.]

JAHÚ, BRAZIL, January 11, 1888.

TO THE EDITORS OF THE MISSIONARY REVIEW:—From this far corner of the foreign field allow me to extend a hand of welcome to the new champion of the mission cause. A magazine with so complete and well-matured a programme, intrusted to editors who have given such unequivocal proofs of their qualifications for the work, and their heart interest in it, is sure to be a success, will do much for the advancement of the Lord's work in the world.

Will I be considered presumptuous if I express the hope that the MISSIONARY REVIEW, while doing all in its power to enlist the sympathy and interest of contributors in the foreign mission work, and to stimulate them to greater efforts for its support, may give special prominence to the collection of material for the formation of that "Science of Missions," which is so great a desideratum, and the data for which are at present so meager and unsatisfactory.

It seems to me that the REVIEW might do a good work in this direction by promoting accuracy and completeness of information in regard to the *comparative success* of the different *missionary agencies*; showing by facts and figures which are the agencies that have been attended with most decided and satisfactory results, or, in other words, upon which has most evidently been set the seal of the divine approval. The denominational magazines limit themselves almost exclusively to encouraging and stimulating facts, as their object is to maintain, and if possible, increase the current of contributions into their mission treasury—any other class of facts does not come within their scope. What every

earnest and sincere student of missions wants, however, are *all the facts*, whether encouraging or discouraging; the *whole truth* in regard to every department of the work, regardless of the effect this may have upon the income of any society. An independent magazine like the MISSIONARY REVIEW may well be made the channel of such information, and thus do much toward disseminating correct views on mission policy, while at the same time inciting the different missionary societies to the adoption of more definite and consistent plans of operation than at present obtain in most of them.

Another good work, which it seems to me the REVIEW might do, is to show by authorized statements, the *comparative expenses* of the different missionary agencies, and the proportion of consecrated funds absorbed by each. One of the first steps in this direction would be to bring public sentiment to bear upon the different societies, to induce them to give publicity to the facts in regard to the distribution of the mission funds. Our magazines record in detail the amounts contributed by the churches all over the land, but give us no information, except in a most general way as to how this money is employed. It is impossible to tell from the reports how much is spent upon educational work, how much upon publication, how much for the support of native pastors and teachers, etc. The contributors have a right to this information, while at the same time it is only by a comparison of the comparative success of the different agencies with their comparative expenses that any rational plan of distribution can be determined.

It also seems to me that the REVIEW might do much good by emphasizing the fact that the great problem before us in the immediate future is not so much how to increase the contributions of the home churches, as how to *develop the resources of the native churches*, and stimulate them to the performance of their duty in supporting their own teachers and preachers. The church at large would probably be astounded if it knew how considerable a proportion of its contributions were expended upon those who

are already Christianized, and capable of supporting their own religious and educational institutions, and consequently diverted from the direct work of evangelization. The stream of contributions from the home churches has remained so long stationary that there is little hope of any decided increase in that direction, while on the other hand, an examination of the statistics of our Presbyterian Church show that the contributions of the native churches amount to only about 3 per cent. of the whole amount expended upon the foreign field, and only about 8 per cent. of what is expended upon native agencies, showing that there still is much to be done in working up the native churches to the performance of their duty in this respect.

It is also important to notice that if the home churches were relieved of the support of the native teachers and preachers, who should properly be maintained by their own people, an amount of money would be released which would probably be sufficient to support all who are likely to offer themselves as workers among the unevangelized, but which cannot now be sent for want of funds.

Would it not also be in place for the *MISSIONARY REVIEW OF THE WORLD* to suggest that superintending the distribution of the funds on the foreign field and development of the native resources equals if not surpasses in importance the raising of money from the home churches, and can only be accomplished by confiding it to some properly qualified person as his special work. The two branches of the work are as distinct and require qualifications as different as the manufacturing and sales departments of any large business. No one would think of confiding the superintendence of the shops to a man, all of whose training had been acquired in the counting-room, no matter how great his abilities in this line, much less of requiring him to manage the shops from the counting-room, determining the location of the different workmen, the apportionment of the work among them, etc., without ever having entered the shops, or having any practical knowledge of the work to be done there.

But this is exactly what our church is doing when in her choice of Foreign Secretaries she limits herself to men who, though abundantly qualified for interesting the home churches in the Foreign Mission work, and raising money for it, have no practical experience in work on the field, its special possibilities and difficulties.

A man to do efficient work in development of the native resources, must have learned by personal contact with the natives to love and sympathize with them as brethren in the Lord, must have had some practice in dealing with the suspicion and jealousy which so frequently manifest themselves when the money question comes up between the native and foreign laborer, must know how to make due allowance for national differences of temperament, disposition and modes

of thought, as well as habits of life and expenditure based upon the long established custom of depending upon a foreign source for their support. He should also be one who has had some experience in working up the natives to self-support, know something practically of the best methods of presenting the subject, the most effective motives, the real capabilities of the native contributors, and where reductions could be made in expenditures, in order to bring the basis of remuneration of native laborers down to the level of the probable native contributions, etc. There are many returned missionaries in the United States now occupying positions of honor and trust who doubtless combine all these qualifications; why should not some of these find a place in the Board and among the Secretaries of our Foreign Board?

Would it not be a good idea to open in the *REVIEW* a Symposium upon different points of missionary practice and policy, giving the public the benefit of the matured views and experience of prominent men from all parts of the field, thus gathering together a mass of facts and principles, the study of which would be invaluable to those who propose entering upon the foreign mission work. A useful and almost necessary adjunct to this would be a section for *Missionaries Exchanging Views*.

I take the liberty of including a list of subjects that I would like to see discussed in such a symposium. I have thought a good deal on all these subjects, and in regard to some of them have arrived at conclusions at variance with the present practice of our church, but as my experience has been limited to a single field, would like a basis for a wider generalization before coming to a definite conclusion.

Yours respectfully,

J. BEATTY HOWELL.

SUBJECTS SUGGESTED FOR SYMPOSIUM.

*Boards of Foreign Missions and their Secretaries.*—What are their functions and authority? What are their proper relations to the home church and to the missionaries on the field?

*The Missionary.*—What constitutes a call to the Foreign Mission work? What are the absolutely necessary qualifications for this office? Should those who enter upon this work be expected to consecrate themselves to it for life? Should the missionary's salary be calculated upon the basis of a bare support, or of a comfortable living? and what has been the practice of the different societies in this respect?

*The Mission.*—What are its powers and functions, whence its authority, and what its true relations to the native Presbyteries?

*Schools as an Evangelizing Agency.*—Their place in the scheme of missions, to what extent authorized by the Scripture, and warranted by results in conversion of souls and building up of the church?

*Self-Support.*—Is the support of native evangelizing agencies exclusively by the contri-

butions of converted natives desirable, practicable, and actually realized; and what are the most approved methods for obtaining that result?

*Native Candidates for the Ministry.*—How far should they be obliged to follow the curriculum prescribed in our Confession of Faith? How far should they be aided financially in obtaining the necessary education? What has been the practice and what the results in the different fields?

*Church Buildings for Natives.*—How far is it advisable to aid in their construction, or rent with mission funds? What has been the practice and what the results in the different fields?

*Paid Native Lay Laborers.*—To what extent can they be profitably employed, and in what ways?

*Mission Compounds (buildings).*—Where and how far are they necessary, and of what character should they be?

*Contributions for Special Objects.*—How far should they be encouraged? To what extent is it possible to incorporate them with the present system of distribution, according to appropriations asked for by the missions and approved by the Central Committee?

*Missionary Training Colleges.*—How far is it practicable and advisable to give a preliminary course of instruction in mission economics to those proposing to enter upon the foreign mission work? Would not greater uniformity of policy and harmony of action be thus insured? Beside missionary bookkeeping and hygienics, what else might be profitably included in the course?

### Siam.

LETTER from Rev. Jas. B. Thompson.

[This letter is in reply to a Medical Mission student, seeking information. We give it, as the information it furnishes may be of service to many beside the person to whom it was written.—EDS.]

PETCHABUREE, SIAM, March 26, 1888.

DEAR SIR.—Yours of January 20th has just reached me. I am not in the least surprised to receive letters from persons altogether unknown to me, neither do I think strange of it, for I well remember how I once sought the very information you ask for, and obtained it in the same way that has suggested itself to you. I rejoice to hear from you.

Now for the points on which you wish to be informed.

1. Is Siam specially fitted for medical mission work? In Persia, Syria, Korea, China, and among certain classes in India, medical missionary work is *specially fitted* to pioneer the cause of Christ, because in those places you must, to a certain extent, touch the heart of the people before you can gain the ears. In Siam it

is not so. In every part of the country you can find willing audience, giving ready assent to all you may say. In this Siam is not specially fitted for this kind of work.

But when Christ sent forth the first missionaries, commanding them to *preach and to heal*, who can say that one country may have the preacher and another the healer? Can the medical missionary win the hearts and confidence of China's millions, and thus secure an opportunity for presenting gospel truth? He can do the same here. If in India or Korea he can alleviate human sufferings which, but for his presence, would be grossly maltreated by native ignorance and superstition, he can do the same here.

If the medical missionary is needed in other fields as a matter of human wisdom and forethought, to guard the lives and health of his ordained brother and family and the lady teachers, he is as much needed here. Is there a call for the training of native young men in Western medical science in China, Syria, India, or Japan? The same work is waiting to be done here.

2. *The peculiarities of the field.* (a) *Climate.* The temperature ranges from 58° to 98° F. Even the warmest days are made quite bearable by a sea breeze which blows in from the Gulf all the afternoon. The wet season begins in April or May, and the dry season about November. The direct rays of the sun render it unsafe to venture out unprotected, as the experience of many foreigners would show. The heat, moisture and malaria combined have a most depressing effect upon the exuberant spirits which every missionary shows at first.

(b) The attitude of the government is favorable. The King has said on more than one occasion that he welcomed the American (meaning the Protestant) missionaries to his country. He and many of the princes and nobles have contributed to our work. In many provinces the governors invite the touring missionary to their houses and ask to hear the gospel preached. The Prime Minister has offered houses and land in a large neighboring province if we will place a medical missionary there.

(c) *The people.* Physically they are far below their Chinese neighbors. Living in the shadow of the equator and taking little or no precaution to shield themselves from the direct rays of the sun, coupled with a diet compared with which the cats and rats eaten by John Chinaman would be an Epicurean feast, it is not surprising that the vast majority of them are nothing more than physical wrecks. Mentally they are not capable of much exertion. Place a Siamese and a Siamo-Chinese at the same study, and the one with Chinese blood will master it in much less time. For devising ways or for anything demanding forethought, a Siamese cannot be depended upon. Hence it is not difficult to understand that *morally* they also rank very low. All their surroundings and habits of life are such as to beget the most immoral of thoughts, feelings and practices. Of course, I refer here to the average

Siamese, as you meet him in missionary work. Among the higher classes there are some bright examples of what these people might be if suitable opportunities were before them and improved.

(d) Work already done in this field. From what we have seen as to the condition of the people, do not feel that they are beyond hope. For many years the missionaries labored here without results, but since the first converts began to come there has been a steady growth to the church until now we find seven churches with about 500 members. There are members or inquirers in nearly every village for many miles around our Petchaburee station, and in two or three neighboring provinces 500 miles down the west coast of the Gulf are several members and many inquirers, pleading for a missionary to teach and baptize. Many of the native Christians have made such progress in the spiritual life as to shame the average church member at home. We frequently learn of experiences here that compel us to say, "Surely God is working among this people."

We have a number of native colporteurs, or catechists, and five licentiates. The Bible and many tracts have been translated and printed, and thousands of copies scattered over the country. Tours have been made in all directions, though by no means all the provinces have not yet been reached. Boarding and day schools for both sexes have been established. Medical missionary work has been carried on more or less since the first missionaries came here about the year 1835. Prejudice has been broken down, and the people now have a good degree of confidence in our medicines and treatment.

3. How about self-support? Is it possible or practicable? Perfectly possible. A man desirous of doing so could become wealthy in a few years. But as to its being practicable, I think the majority of missionary societies would prohibit it, for the reason that we should show the heathen that our religion is a benevolent one, and that we as its representatives are working from disinterested motives. There are those who question whether this is the wisest course.

4. What qualifications are necessary in a medical missionary coming here? Aside from those spiritual qualifications, which all recognize as essential to missionary service, I would urge the advice given me: "An abundant supply of sanctified common sense." If a man comes here without it, he will likely find it necessary to return home in a short time to procure a supply or mourn over his deficiency. This sanctified common sense should be of such a nature that a man would be capable of taking a hand at almost anything in an emergency, and such emergencies are frequent here.

To work to best advantage every man should be married, and every woman have a husband. The Siamese mind is suspicious of a person claiming to be single. They may believe you in every other matter, but with regard to your

domestic relations they will not hesitate to set you down as being as adept at deceit as they know themselves to be. Then, too, it is an expensive matter for a single man to keep house here alone, and he would most probably board with his married colleague. Now, it is a well-known fact that life in the tropics tends to make one irritable, and when this is added to the natural bearishness of an old bachelor, it will require a great deal of the grace of God to keep him working in harmony with his fellow missionaries. We might sum it up thus: A single man will be exposed to strong temptations, aspersions will be cast upon his character by the natives. Others—not his kindred—will be compelled to bear with his crankiness, and he himself will be unfitted for a large part of his work by want of practical experience of married life and human nature as it develops in the family.

A course in arts is not necessary to one coming here, but it is a useful addition to his intellectual qualifications. If a physician cannot be too well educated in and for his profession at home, he ought not to come to a heathen land with any less knowledge. Students are to be taught. A medical record is to be made up, and medical science advanced by such contributions as a thoroughly competent, wide-awake medical missionary can give. All the mental training a man can have will not fit him any too well for those terrible moments that will come, when, far removed from consultation, he must decide questions and prescribe treatments, the issue of which may be of far more importance to him than life itself.

Let your medical course be as complete as possible, giving due attention to every speciality. Ophthalmology, for cataracts await you. Rhinology and laryngology, as throat and nose troubles abound. A troublesome otitis will present itself to you. Dermatology will claim much of your time. You will be culpable if you neglect gynecology and obstetrics, for while you will not have many cases in that line among the natives, the missionary ladies should not be deprived of competent medical care.

One really particular qualification would be that the intending medical missionary to Siam—as indeed to any tropical climate—should acquaint himself as far as possible with tropical diseases before leaving home. Nearly every disorder is more or less modified by the tropical malaria ("Diseases of Tropical Climates," by McLean: Macmillan & Co., London, gives valuable hints on the subject). The male physician can reach all classes of people in Siam, and there is no occasion for lady doctors here—more than can be said to exist in America. China and India require the lady physicians, and thither her forces should be turned.

In closing, let me urge upon you the claims of Siam. For two years we have been asking for one more medical missionary, and no present prospect of his coming. There is room for eight or ten, while even a dentist could find grand

opportunity for Christian work here, though he would have to come out at his own charges.

This is, of course, a tropical country, and the climate trying to a foreigner, especially until acclimated. The records show that many have broken down on this field. In some cases these breakdowns are the direct result of the climate, but in a large number they are more directly chargeable to errors and indiscretions on the part of the new arrival. If a man or woman is asthmatic or rheumatic advise against coming here. The same also if suffering from functional heart trouble, phthisis, chronic diarrhœa or dysentery.

Lastly, the time to arrive here is preferably December or January. The most unfavorable season is from October 1st to December 1st.

Trusting that you will find this at least a partial answer to your questions, and a help to any who may think of coming to this country, I remain,

Sincerely yours in His service,

JAS. B. THOMPSON.

P. S.—If any one decides to come to Siam, and wishes information of a more minute kind as to outfit, etc., it would be a pleasure to either Mrs. Thompson or myself to communicate with them.

### India.

LETTER from Rev. M. J. Coldren,  
of the Free Baptist Mission :

CHANDBALLY, INDIA, Feb. 24, 1888.

MY DEAR DR. PIERSON.—We have a very encouraging work here among the Orgas. It would not be at all surprising to see a general break any day, and hundreds and thousands come unto the Lord. There are already about 5,000 who have broken caste and joined themselves under a leader who has for eight years been preaching Christ as the only Saviour, and that all people are equal in caste. He dares not claim to be a Christian, and has not been baptized. He was led to this belief by a tract which he chanced to get hold of some years ago. He expresses the most implicit faith in God the Father, and Christ as His Son. As might be expected, he has some heathenish ideas. But he gives many evidences that he has really been converted, and by judicious management not only he, but all his followers may be led publicly to profess Christ. I believe that God is in him, preaching to the people, and is no doubt accomplishing more through him than He could by one openly professing Christianity, because many have learned to think of Christians as their enemies, and so the simple name is sufficient to close their ears against instruction, and hence God is using this man under another name to preach His gospel.

I examined the man very closely yesterday as to what he preached, and I find him thoroughly sound on the fundamental principles of salvation. He gives a most wonderful experience in his conversion. Let Orissa, and especially the villages round about Chandbally, be before you a time of prayer. Pray earnestly for this man,

who is the leader of so many, that God will make him a great power in building up His kingdom here.

Let me say that I have taken THE MISSIONARY REVIEW from the first issue, and that no one copy has given me such hope and strength as No. 1, new series. I see, as I have never seen before, that anything less than a full and complete consecration and perfect love is a hindrance to the cause of Christ. I have been in the habit of thinking that in proportion as I was consecrated I would be successful; that the unconsecrated part would be simply a loss. But now I see it differently—that it is not only a loss, but a positive hindrance. Nothing short of a perfect love and a complete consecration can ever make us powerful to the tearing down of the strongholds of Satan.

### Mexico.

LETTER from Miss E. Le Huray,  
Miraflores, Mexico :

Mirabores must, indeed, be a favored place, for here we have no priest against whom to contend, and we have all the children in town who do not work in the factory. As I often go with them to their homes, I think we have more than half the parents in the place. The girls and myself are frequently invited out to dine. These visits are a great pleasure, we are so gladly received.

How I wish you could see me when school is dismissed! The children crowd around me, and want to know whom I am going to visit today. They follow me all over the village, telling me their little confidences—what happened when this one died, or that one moved away, etc. When we go in to read or pray with the mother of one of them, they all sit quietly in the doorway and take part in the little meeting. Whatever else they do, they grow up having a knowledge of the Bible, and accustomed to prayer; all else God will care for, and it is written (for my most blessed consolation), "My word will not return unto me void, but will accomplish that which I please, and prosper in the thing whereunto I sent it."

Not only do the members of our church come to us, but often, especially in cases of sickness, others will send to the mission, asking for the minister. It is these features that make the work so encouraging, and could you, at home, see all we do, your hearts would be greatly comforted.

This afternoon, when your letter came, I was doing work not properly mine—that is, conducting a funeral. As the native minister has not yet come, I being the only missionary, the poor people think I can help them, if no one else can. So this morning, as two of our little school-children had died in the night, their parents, although nominally Catholics, asked if they could bring the children to the church and have some sort of a service over them, if only a prayer. We did the best we could, for it was too late to get

help from Mexico—brought all the school-children together and read the burial service, sang and prayed. It was a touching sight to see the two small coffins side by side, and the little flock of children bearing flowers.

I could hardly command my voice to make the prayer, especially as the church was filled to the very doors. But it was a little thing to do after all, and if it brought consolation to any heart, we feel well repaid. It is things like this we are doing all the time. We have conducted several church services, also (for want of some one to do it better), and have opened our house for prayer-meetings. So you see we are very busy, very happy, and our hearts, in an especial manner, full of God's peace and His blessed presence.

A poor old woman from the town came up to the mission one day, saying that her husband was dying, and asking with tears for some one to come speak a few words to him and make a prayer before it was too late.

They rarely send for a priest in the presence of death, but almost always call for us. I told her we had no minister, but that I would gladly go with her and do what I could. It was the old story; they were old and out of work, and so poor, she said, for want of nourishing food, her husband was dying. She herself was barefoot, dressed in rags, and so old and thin and wretched it made one's heart ache to see her, without hearing her sad story. I followed her to her little hut, some distance down the road, a place often passed before, but which, it so happened, I had never visited.

I have seen a great many poor homes in Miraflores, but never one quite so poor as that, where, in the one room of the little hut, there was not one article of furniture.

You cannot imagine what a terrible responsibility it is to feel that you must say some last words to one who in a few hours will be in eternity. At home it would be different, for there they would have heard it all before, but here they are neither Catholics nor Protestants, and totally ignorant of all that concerns their salvation.

The dying man lay on some rags on the floor, which itself was of earth—cold and damp. They were very anxious that we should pray with the poor man, but when I knelt beside him and took his feverish hand in mine, he was too far gone to be able to hear the Scripture read or the prayer made, and only wistfully turned his eyes upon me, as though trying to hear. I shall never forget how dreadful it made me feel to know that he was, perhaps, then dying, and we so helpless to say or do anything that might help to save his soul. I went away thinking: "How can we take life so lightly?"

The next day it rained so hard I did not see him. The following morning, as early as I could, I went to the house, but on entering saw at once that he was dead. There, stretched on the cold earth, wrapped only in a sheet, lay his helpless

form, while watching at his side were his wife and daughter, dressed in rags and pitiful to behold. The little money I had given them the day before had bought a candle which stood lighted at his head; the poor old wife at his side was silently wiping her eyes with the soiled and torn fragments of her dress. A little later Galdino and I went again to pray with them and found the house quite full of sympathizing friends, who listened gladly to all that was said concerning the death of Lazarus and the hope of the resurrection.

How I wished that those who speak lightly of missions might have seen this pitiful death, the solemn service for the body, and the mournful burial that took place upon the hill. His poor old wife, half naked, followed the coffin, carrying on her shoulder the spade to fill in the grave and the ropes with which to lower the remains in the ground. And all without the blessed consolation we Christians have in such an hour. If I could only believe that the prayers at the dying hour were heard at last I would feel relieved of a weight that has been pressing on me for days. If I could but have heard the assurance, "This day shalt thou be with me in Paradise"! It is only because we believe *God came into the world to save sinners* that we can go about our work as we do.

#### GENERAL INTELLIGENCE.

—Our Missionaries. During the last hundred years the convictions of Christendom in regard to missionary work have undergone a profound change. When Carey, the father of Protestant missions in Bengal, propounded, at the meeting of Baptist ministers a century ago, the duty of preaching the gospel to "the heathen," the aged president is said to have sprung up in displeasure and shouted: "Young man, sit down. When God pleases to convert the heathen He will do it without your aid or mine." A second Pentecost, he thought, must precede such a work. To another pious Nonconformist divine the proposal suggested the thought, "If the Lord would make windows in heaven might this thing be?" Ministers of the Kirk of Scotland, which has since labored so nobly for the education of India, pronounced the idea to be "highly preposterous," and extolled the simple virtues of the untutored savage. A bishop of the Church of England, the church whose mission-

aries now compass the earth, argued publicly and powerfully in opposition to such schemes. The British nation, as represented in Parliament, declared against them. Its servants in the East regarded the missionaries as dangerous breakers of the law. But for the benevolence of a Hindu money-changer the first English missionary family in Bengal would, at one time, have been without a roof. But for the courage of a petty Danish governor the next missionary party would have been seized by our authorities in Calcutta and shipped back to Europe. A hundred years ago the sense of the churches, the policy of Parliament, the instinct of self-preservation among the Englishmen who were doing England's work in distant lands, were all arrayed against the missionary idea. The missionaries had to encounter not less hostile, and certainly better founded, prejudices among the non-Christian peoples to whom they went. For, until a century ago, the white man had brought no blessings to the darker nations of the earth. During three hundred years he had been the despoiler, the enslaver, the exterminator of the simpler races. The bright and brief episode in Pennsylvania stands out against a grim background of oppression and wrong. In America ancient kingdoms and civilizations had been trodden out beneath the hoofs of the Spanish horse. In Africa the white man had organized a great export trade in human flesh. In South Asia cities had been sacked, districts devastated by the Portuguese. Throughout the Eastern Ocean the best of the nations of Europe appeared as rapacious traders, the worst of them as pirates and buccaneers. In India, which was destined to be the chief field of missionary labor, the power had passed to the English, without the sense of responsibility for using their power aright. During a whole generation the natives had learned to regard us as a people whose arms it

was impossible to resist, and to whose mercy it was useless to appeal. . . . During the last twenty-five years the study of the science of religion, or, speaking more accurately, of the histories of religions, has profoundly modified missionary methods. That study has led the world, and is compelling the church to acknowledge the good in other faiths. . . . Between the missionary conceptions of the beginning of the century and of the present day there is all the difference between St. Peter at Joppa and St. Paul on Mars' Hill. In the non-Christian religions, the early Protestant missionaries be held only unclean things, four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. The modern missionary to the Hindus takes the tone in which the great proselytizing apostle addressed the Brahmins of Europe at Athens; he quotes their literature, and starting from their devotions at their own altars, he labors to supplant an ignorant worship by an enlightened worship, by an enlightened faith. . . . The science of religion, or more correctly, the study of the development of religions, has armed the missionary with new weapons. In controversial combats it enables him to wield the sharp blade of historical criticism with an effectiveness hitherto unknown. In dealing with individual inquirers it qualifies him to point out how the venerable structure of their ancestral belief was no supernatural edifice let down from heaven, but was distinctly and consciously put together at ascertained periods, by human hands. In popular appeals, it gives him the means of accurately and powerfully pressing home the claims of the religion which he advocates, as against those which he would supersede. For the great religions of the world took their present form in ages when mankind was very unhappy. In the East, the logic of extremes accepted, once and



for all, the conclusion that existence is in itself a long suffering, and extinction the sole deliverance. Hinduism and Buddhism embodied their deep despondency in different terms—liberation, absorption, or the blowing out of one's being, as a woman blows out a lamp. But underlying all their euphemisms is the one conviction that life is not, and cannot be, worth living. Christianity avoided the difficulty arising from the obvious miseries of mankind by another answer. From the first it declared that life might become worth living, if not here, yet elsewhere, and the later developments of Christianity have directed their energies to make life worth living here also. Apart from other aspects, Christianity, as a help to humanity, is a religion of effort and hope; Hinduism and Buddhism are religions of resigned acceptance, or of despair. They were true interpreters of Asiatic man's despondency of the possibilities of existence in the age in which they arose. They are growing to be fundamentally at variance with the new life which we are awakening in India. I believe that Hinduism is still sufficiently plastic to adapt itself to this new world; that it has in it enough of the *vis medicatrix nature* to cast disused doctrines and to develop new ones. But the process must be slow and difficult. Christianity comes to the Indian races in an age of new activity and hopefulness as a fully equipped religion of effort and of hope. And it comes to them in a spirit of conciliation which it did not disclose before. It thus presents its two most practical claims on human acceptance. For, although to a fortunate minority Christianity may be a religion of faith, yet I think that, to most of us, it is rather a religion of hope and of charity.—*Sir W. W. Hunter, in The Nineteenth Century.*

—John Bunyan Still Living. He who has the missionary spirit cannot be shut out from a dying world.

The cell of the prison will become the pulpit for a world-wide evangelism. The tongue will find utterance, if only to the ears of a jailer and fellow prisoners. The pen will become a tongue to tell the story of redemption, and the press will become the ally of the pen in making its voice universally heard and immortally effective. What a blessing was Bedford jail, that made John Bunyan the omnipresent and undying preacher to the millions whom his voice could never have reached through the centuries during which his voice is hushed in death! If our lives are given to God, they may be safely left in His care. Not a hair of our head will perish. The lamp we have sought to light at His altars, and then to place high up upon His lampstand, He will not put under a measure or quench in darkness. We may think our influence circumscribed and even lost, when He is but enlarging its circumference and extending its dominion. How wide is the circle of true missionaries, and how enduring the period of their power! Two hundred years have passed since the tinker of Elstow breathed his last. But like the fabled grave of another beloved John, at Ephesus, the very earth heaves with his breathing. He is not dead and can not die.—*Dr. A. T. Pierson, in Aug. Miss. Review of the World.*

—Elect Nations. I believe in the doctrine of elect nations, as for example, the Jews, the Greeks, the Romans, England, Germany, America; that these nations have a *rôle* given them by the God of Nations; that God affords them their opportunity to fulfil this *rôle*, called them to the kingdom of their own peculiar period, gives them their day of visitation, when He takes the field with them. We sit down coolly and calculate our population in the year of our Lord 1900. What do we care about population—we who took the continent with 101 souls! Whether that population be Christian—that is the question for us,

and that will depend upon whether we know the day of our visitation, whether we remember the pit from which, in the old world, God digged us, and dominion of the earth's forces—does it not seem to tend to one thing, to give us the leverage by which to move the earth? If we stand in God, we can do it. Are not our gold and silver God's? Are not our sons and daughters God's? By the act of the Pilgrims, is not this continent God's? All that the nations ask is to be fed from the crumbs that fall from the Master's table here. We have only to eat and to distribute. And I say that, with all America's resources and America's possibilities and America's temptations, she is safe only as she takes the world, not upon her shoulders, as Atlas did, but upon her heart, as did her Master; only as she loves it and as God loves it. So that, to Americans, the home missionary problem and the foreign missionary problem are one and the same. The first and great commandment is America; the second, and that which is like unto it, the world, by America! God's few are mightier than the world's many. Numbers are often the source of weakness. They beget pride, and turn the heart away from God. It is not salt alone that He wants; it is salt that has not lost its savor. It is not Gideon alone that he wants; it is Gideon and the sword of the Lord.—*Rev. J. E. Rankin, D.D.*

—Christianity and Civilization. *Rev. James Chalmers, an experienced missionary in New Guinea:*

"I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I trust will not be handed over to the tender mercies of France; I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I have lived for ten years in the Hervey group; I know a few of the groups close on the line, and for nine years I have lived with the savages of New Guinea; but I have never met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Gospel and commerce; but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilization in the southern Seas, it has been where the gospel has been preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching

Christ. Civilization! The rampart can only be stormed by those who carry the cross."

—Progress of Missions. For 3,000 years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1804 there were in the world only 5,000,000 Bibles, in 1880 there were in the hands of humankind 160,000,000 copies of the sacred Word. At the beginning of our century the way of life could be studied by but one-fifth of the world's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these 18,000,000 square miles are under Greek and Romish Church dominion; 20,000,000 square miles under Mohammedan and Pagan governments, and 14,000,000 square miles under Protestant rule.—*Christian at Work.*

Africa.—The Congo Free State. *Col. Sir Francis de Winton, Administrator-General of the Congo Free State, says that of the 475,000 square miles which compose the table-lands of the Upper Congo Valley, there is hardly 100 miles of area not approachable by a waterway.—Three hundred and eighty-six tusks of ivory, averaging fifty pounds each, were offered for sale at Stanley Pool station in one day. When some method is devised for getting the ivory to the coast without slaves, the slave-trade will be abolished. Both the ivory and the slaves who carry it are now sold; but neither trade would be sufficiently profitable alone.—The extensive territories of the Niger Basin, left under English control by the Berlin Conference, are to be governed by "The Royal Niger Company," organized on the same plan as the East India Company. The company has adopted rules granting freedom in religion and commerce, and discouraging slavery.—A contract has been signed by an international syndicate, for a loan of \$25,000,000, to colonize the Congo Basin.—Preparations are being made to build the railroad along the southern bank of the Congo, past Livingstone Falls, to Stanley Pool; and the King of Belgium*

has ordered the building of steamers on the Upper Congo out of native wood.—Lieut. Wissmann states that the Lower Congo, which is the best known, is the least favorable section of the country.—Lieut. Von Nimptsch regards the Kasai as "of greater importance to commerce than the Congo itself."—Stanley took 999 days to cross Africa. Lieut. Gleeurp, the ninth man to cross, took but eight months.

—The Mohammedan Emir of Nupe, West Africa, has sent the following stirring message to Bishop Crowther of the Niger Mission :

"It is not a long matter ; it is about barasa (rum). Barasa, barasa, barasa ! It has ruined our country ; it has ruined our people very much ; it has made our people mad. I beg you, Malam Kip, don't forget this writing ; because we all beg that he (Crowther) should beg the great priests (Committee of the Church Missionary Society) that they should beg the English Queen to prevent bringing barasa into this land.

"For God and the Prophet's sake. For God and the Prophet, His messenger's sake, he must help us in this matter—that of barasa. We all have confidence in him. He must not leave our country to become spoiled by barasa. Tell him, may God bless him in his work. This is the mouth-word from Malike, the Emir of Nupe."

—Says Canon Farrar, in the *Contemporary Review* :

"The old rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips ; we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the raging Phlegethon of alcohol, than which no river of the Inferno is more blood-red or more accursed. Is the conscience of the nation dead ? If not, will no voice be raised of sufficient power to awaken it from a heavy sleep ?"

—A New African State. Among all the remarkable enterprises of which Africa is now the scene, there is probably none which exceeds in interest that which is now unfolding in the vast regions northeast of Zanzibar.

We have already told of the agreement between Germany and Great Britain, stipulating that British influences may operate without interference in the country between the east coast and Victoria Nyanza, north of a line drawn from Mombasa to the middle point of the east shore of the great lake. We have also described the British East African Company, organized to develop this large region. The British Government has now granted a charter to this company, giving it full powers to maintain an armed force, erect forts, levy customs and taxes, open trade routes, and to perform all other functions

of government. At the head of the company is Mr. W. Mackinnon, one of the wealthiest ship-pers in England, and identified with the British India Company. For several years he has been conspicuous for his faith in the wisdom of investing capital in developing trade and civilization in Africa. He headed the British syndicate which offered to build the Congo railroad, a project which fell through because King Leopold would not give the concessions demanded. He assumed the larger part of the heavy cost of the Emin Pasha relief expedition. Associated with him are a large number of prominent people, among whom is the Baroness Burdett-Coutts, and the co-operation of this lady was perhaps secured by the fact that the purposes of the company are partly philanthropic.

The company has already arranged to fortify several points along the coast and some of the adjacent islands for the purpose of hemming in the slave-traders. With the Congo State and Emin Pasha on the west, the Germans on the south, and the British Company on the east and north, the hunting-grounds of the Arab slavers will be pretty well surrounded, and Mr. Mackinnon believes that in this way it may be made so difficult to follow the trade that it will practically be killed at its sources of supply. The company has also acquired the large island of Pemba, on whose plantations are many of the victims of the recent revival of the slave trade. While putting an end to illegal traffic, the company hopes to open up safe trade routes, along which cottons and hardware may be taken by white merchants to the millions of people living around Victoria Nyanza, all of whom are eager to get European goods, and who have ivory and other products to exchange. The Arab caravans carrying European goods to this region sometimes number a thousand persons.

The region which has thus come nominally under the control of the British East African Company is about 600,000 square miles in extent. It is to be governed by directors under the control of a board of managers in London. Thomson, New, Johnston, and a half dozen other explorers who have visited this region, tell us that it embraces much of the finest land in equatorial Africa, and that a part of it is filled with rather industrious and teeming populations. It will be interesting to watch the developing of this new attempt to extend civilization and to found a new State in Africa.—*New York Sun*.

**Burmah.**—A missionary of the Society for the Propagation of the Gospel in Burmah says that the six strong points in the ramparts of Buddhism are these :

1. It is the ancestral religion, and has all but universal sway. No dissenters.
2. All the boys and young men at some time wear the robe and live in the monastery.
3. The women are more devout Buddhists than the men.

4. It is the one bond of national life.

5. Science, art, knowledge are all saturated with Buddhism.

6. The coercive power given to the religion by its union with court and crown.

These points, he thinks, will be carried in the following order, the sixth having already been overcome :

6. The crown and coercive power has gone, and the monks will now form independent corporations.

5. Western art, science, knowledge and trades will undermine and supplant the old system.

4. The national life must separate from decaying religion, and find newer and more vigorous life, with civil and religious freedom under the fostering care of England.

3. Women will find brighter, nobler hopes and work under the gospel ; and their devotion become fixed on Christ, not Gau-da-ma.

2. More active intellectual life will burst monastic bonds, and the youth of the country become no longer willing to submit to its irksome restraints.

1. The magnitude and extent of the old religion will hurry it on to destruction when once decay has set in.

**China.**—J. Hudson Taylor says that China has coal deposits enough to provide the world with coal for 2,000 years. There is a tradition that St. Thomas went to China in the apostolic age, but as he gave them no Bible the work was not permanent. The Nestorians went there from the seventh to fifteenth centuries, but they again gave China no Bible. So also the Romanists in the thirteenth century, but they made the same mistake. The Jesuits took science, but not Scripture. The first British ships took opium. But Robert Morrison went to China, and then the Bible began to be given to the Celestial Empire. There are now 150,000,000 of opium users in China. In 1856 Mr. Taylor went with Wm. Burns to Swatow, headquarters of the distribution of opium in that district. Children, and even wives, were sold for the sake of procuring this deadly drug, and this represents the sum of all villainies and miseries, working more ruin than drink, slavery and licensed vice combined. Such is the testimony of Rev. J. Hudson Taylor, the head of the China Inland Mission.

—The way to self-support in the missions of the London Society, in China, was found by letting the churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favorite with them. The missionary told them they could have him if they would pay the whole of his salary, whereas they were then paying only about

one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm; and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the churches, and soon six others had become self-supporting on the same basis. This is now the rule in the mission, and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.—*Baptist Missionary.*

—Rev. George Owen, missionary from Peking, said, in Exeter Hall : " It gives me very great pleasure to support a resolution of thanks to Almighty God for increased opportunities of usefulness. I think we have great reason to thank God for what He has done in China. The doors of that long-closed land are now open to us; with few exceptions we can travel from end to end of that mighty empire; we can sell books and preach the gospel in most of its cities, towns and villages without let or hindrance. We have great liberty of action and splendid opportunities of preaching Christ to the Chinese. And that is a thing for which we may well give thanks. Think of it: eighteen magnificent provinces, each as large as Great Britain, 1,500 walled cities, some 7,000 towns, and over 100,000 villages are now open to the preaching of the glorious gospel. Fifty years ago, I believe, there was not a single Protestant convert in the empire of China; thirty years ago there were some 400 or 500. At the end of last year there were 32,000 men and women in full church membership, there were 13,000 children in our schools learning to know Christ, and besides these there are thousands—nay, tens of thousands—who have learned to honor Christ and respect the gospel. That, I think, is something for us to rejoice over."

**China's Awakening.**—The Chinese Kingdom, whose extraordinary inhabitants a thousand years ago had become proficient in many arts and technical discoveries, made use of the mariner's compass long before the inventive Italians had discovered their magnetic needle. They had employed cannon before Berthold Schwarz, made gunpowder, established a paper currency in the thirteenth century as efficient as the Chase national banking system; eat their meals from the finest porcelain, while in the castles of German barons only tin plates were in use and wooden bowls in the huts of the German peasants. The extraordinary race which, long before Gutenberg, employed movable type in printing, and

whose gold, silver and bronze works of art were the admiration of the world from the earliest period of antiquity, has, at length, aroused itself from its long Rip Van Winkle sleep. Every mail from the Flowery Kingdom brings fresh evidence of the fact. It is wonderful, and not yet fully ascertained, how a people that in the Middle Ages, while there reigned in Europe the most barbarous condition, stood upon an elevation of culture which has only been attained by us in modern times, should abruptly come to a standstill, as if a moral tetanus had fallen upon their social existence. The Chinese were engaged in mining long before the Greeks or Phœnicians; but for three hundred years their metallurgical industries had almost wholly ceased, mining becoming arrested, and their output of gold sinking to the lowest minimum. These mines are again about to be put in operation. Some few days since an enterprising American set out for France with inspectors, miners and machinery in order to re-open the mines in the province of Shan Tung. These mines gave, in their day, an abundant product; but in the fifteenth century, it is said, the discovery was made that metallurgical industry brought about a plague in the country; stormy weather was ascribed to the influence of evil spirits let loose by it: and one day the emperor issued a decree which interdicted mining operations of every description. Since that time the Chinese have restricted themselves to gold washing. Experts assert that the ore in Shan Tung will yield \$20 to the ton. As the Chinese laborers work for very low wages, an enormous profit may be anticipated from the output. Thus the powerful kingdom of the far East is waking up in every field of useful occupation to a new existence, and with the adaptability of the Mongolian race it will not be long before they will be able to continue their mining operations without the guidance of the Caucasian. There are already men-of-war, commanded and manned by Chinamen, an achievement that twenty-five years ago would have been considered impracticable.—*Public Opinion.*

**France.**—“Numerically, Protestantism in France is very weak,” says the *Journal Religieux*.

“Those competent to estimate give the number as from 700,000 to 800,000. This is few for a country with 36,000,000 of inhabitants. How much more it might have been but for the expulsion of the Huguenots! There is, however, progress. In 1809, Mr. Re Colin says, there were only 150 pastors in France; now, even after the loss of Alsace, there are 870 pastors, of whom 85 belong to the Independent churches. It is also true that the Protestant minority occupies an important position in public life. In every department

of human activity Protestants have acquired a distinguished place.

“As to ecclesiastical organization, French Protestants are divided into three groups: the Reformed Church, the Church of the Confession of Augsburg, and the various Independent churches. The Reformed Church is the most considerable, comprehending about 600,000 members. Its connection with the State deprives it of the free action that might render its decisions even more effective than they now are. The Church of Augsburg Confession has lost three-fourths of its members by the annexation of Alsace to Germany. It counts about 80,000 adherents, with ninety pastors.

“The Independent churches number from 15,000 to 20,000 members; the most numerous is the Union of the Free Evangelical churches with about fifty pastors. These churches represent with courage and firmness the principle of the independence of the church, but their direct influence is restrained by their numerical weakness. The Methodist Church counts thirty regular pastors and about 100 local preachers. The other denominations, Baptists, etc., are of less importance.”

**Germany.**—At one of the meetings of the recent London Conference Mr. Grattan Guinness, who presided, read extracts from a paper received from Mr. Grundiman, who was not able to be present, on German Protestant Missions:

In a very interesting manner he reviewed the missionary enterprise of Germany, pointing out that up to a recent period one of the strongholds of opposition to missionary work was the University of Jena; now a missionary society has been formed among the students there. The political press, which formerly was silent on the question, now freely ventilates the cause of foreign missions. Dr. Grundiman showed that the noble tree of the Moravian brethren, planted through the instrumentality of Count Zinzendorf, had for a considerable time stood alone. Fourteen other societies are growing up side by side with it, and many have already become strong. The Gossner Mission has in Ischutia, Nagpoor, among the Kolki tribes, more than 30,000 converts, and the Rhenish Mission has about the same number in South Africa and Dutch India. In Sumatra especially the mission among the cannibal Bataks has prospered in a marvelous manner. The Berlin South African Mission has likewise experienced blessed results. When the secretary visited the field twenty-one years ago there were something like 1,600 converts at the different stations, but when, three years ago, he went back he found the number had increased to 16,000,

and the latest report mentioned 19,000 converts. The Basel Mission, mainly supported by Christians in South Germany, in West Africa, India, and China, has something over 20,000 converts, The Leipsic Mission has in India 14,000 converts, and the Hermansburger Mission in South Africa, 12,000 converts.

**Hawaii.**—The Hawaii Islands have a population of 20,000 Chinese, who are engaged in all manner of pursuits and show their native thrift and capability for work in whatever business they engage. Many of them are on the sugar plantations; at Spreckelville (named after the sugar king) there are 1,100. Most of them are from the same district as the Chinese here, but many are of the *Hakka* class, of whom we do not see so many. For the past 25 years evangelistic work has been carried on among them by the Hawaiian Board of Missions. During the past few years Mr. F. W. Damon and his wife have had almost sole charge of this work, and report much encouragement in it. There is a Chinese church in Honolulu and another in Kohala, on the island of Hawaii, and missionary tours have been made to the other islands, where the gospel has been proclaimed. An interesting feature of the work is the use of the magic lantern, oftentimes under the open sky. Sometimes the beautiful view, representing the wise men following the star, shone out against the starry background of the actual heavens before an assembled audience composed of Chinese, Japanese, Portuguese, Gilbert Islanders and Hawaiians, while at times the explanations were given in five different languages, and much good has been done by this object teaching. In Honolulu a fine Young Men's Christian Association building has been erected by the Chinese, and the Association has been doing good work. This work should be of especial interest to us, for we labor in much the same methods, under many of the same disadvantages, and among the same class of people. The report for 1887 is intensely interesting, and will be sent to any one on application, with stamp, to Mr. F. W. Damon, Honolulu, Oahu, H. I. Mr. Damon is connected with the American Board.

**India.**—Singapore, a city on the island of the same name, has a small Jewish congregation and a syna-

gogue. At the beginning of the present century this island, situated at the most southerly point of the Indo-British empire, was desolate and a meeting-place for tigers from the neighboring country. Even now tigers sometimes swim through the narrow channel which separates the island from the continent, and come to the gates of the city. At present the city is of great importance to the commerce of the world. All ships from Europe and Asia to Siam, Anan, China and Japan pass the island and stop there for coal and provisions. About forty Jewish families are residents, mostly hailing from Bagdad. A few come from England, and one firm, Katz & Brother, from Germany. They follow the Sephardic rite, no rabbi, but a shochet, who is at the same time Hebrew teacher. The vernacular is English, but most of the Jews speak also Arabic.

—A Hindu woman said to a missionary: "Surely your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our pundits never refer to us but in reproach."

—There is no doubt that caste must undergo great modifications in the near future. The diffusion of knowledge exposes its hollowness and cruelty, although neutral text-books do not give men the "courage of their convictions." That the "mild Hindu" should become so hardened and unnatural as to refuse a dying man a drink of water, as caste forbids him to do, is sufficient condemnation of the inhuman system. The political aspirations of the Hindus are directly contrary to the spirit of caste. Nationality demands intelligence and conscience, and the legal equality and responsibility of men. If a Sudra may not become a ruler, then nationality is a myth; if he may, then caste is dead. Patriots must be severely tried to see the veneration with which the grave-clothes and bands of caste are cherished by some would-be reformers.—*Indian Witness*.

—Mohammedanism and Female Education. A printed circular has been widely distributed in the zenanas of the Northern Punjab, in India, adorned with the crescent and star, in which Mohammedans are most earnestly exhorted to organize girls' schools for the education of the female sex, "according to the Koran," to prevent Christian missionaries from extending their influence over Mohammedan women.

—Mohammedans. It has been often

referred to that in India there are over forty millions of Mohammedans under British rule. The Queen-Empress rules over more Mohammedans than the Sultan of Turkey. These Mohammedans of India are the descendants of the great Mohammedan invaders of past days. Partly they are the descendants of Hindus (chiefly of lower castes), who, as in Bengal, either through force or hopes of gain, exchanged their rude idolatry for Islam. These Mohammedans of India contain among them men of commanding ability and dignified position at the courts of Mohammedan princes, men of high standing in the councils of the several governments of India, men of learning and culture. That all these millions of Mohammedans are fellow-subjects with us, under the rule of Queen Victoria, means that they are in India brought under specially favorable circumstances for becoming acquainted with the gospel. It means also that they have the protection of a powerful government in the profession of that religion which their honest conviction may lead them to adopt. Mr. Wherry said, at the Decennial Missionary Conference in Calcutta, in 1882, "The progress of learning, the spread of Western science, the appliances of travel, the increasing facilities of intercommunication by post and telegraph, the publication of a multitude of newspapers and periodicals, and the very powerful influence of the English people resident in India, combine to make the Moslems of India, of all the followers of Mohammed in the world, the most amenable to the influences of the gospel."—*Church Miss. Intelligencer*.

**Italy.**—Politically, the Italians are Protestants, while religiously they are Roman Catholics. We must distinguish between the few who are the *abettors*, and the many who are the *victims* of Romish despotism. One of the daily papers of Italy is now publishing the Bible in its columns in 210 parts.

**Japan.**—Rev. John Gulick of Japan said that a flood of atheistic literature was entering the country from abroad, and the few thousands of Christians in Japan were not numerous enough to influence in the right direction the 35,000,000 of the Japanese. What is to be done for Japan should be done quickly, as the Japanese were moving forward, and would have to decide soon as to

whether they would embrace the religion or the irreligion of Europe.

**Persia.**—Robert Bruce, D.D., of Persia, said at a late meeting of the Church Missionary Society, that so far from mission work among Mohammedans being a forlorn hope, he was acquainted with three Church of England clergymen who were once Mohammedans, and one of them has baptized fifty converts.

**South Sea.**—The London Missionary Chronicle gives extracts from a letter of a visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slanders he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known.

**Syria.**—A letter received, very recently, from Dr. H. H. Jessup, of Beirut, states that : 1. The gospel is now established in the Turkish empire as never hitherto. 2. The Sultan has made legal the circulation of the Scriptures in all parts of his dominions. 3. The native churches are now coming into a self-supporting condition. 4. The government looks with special favor upon native, rather than upon foreign, evangelistic agencies, and so encourages a native ministry.

**Tahiti.**—Lately Mr. Green landed there with a supply of Bibles. The natives wanted them all, but the missionary was not authorized to give away, and there was not \$5 in money on the whole island. However, he sold them all on credit, trusting for remittance from money

to be received from the ship's purchases of provisions on land. He thus disposed of \$100 worth. Anxious to redeem their pledges, the natives brought their fowls, pigs and goats to the officer, and every prom-

ised dollar was paid to the missionary. And this among a population of only 140 persons so poor that even the women were dressed in garments of grass.

#### IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

**Five Hundred Years of Islam in Turkey.\***  
BY REV. CYRUS HAMLIN, D.D., LEXINGTON, MASS.

ALTHOUGH Constantinople was not taken and the last remnant of the Greek empire destroyed till 1453, yet practically Sultan Muhammed and Bajozet, in the victories of Kossovo, 1389, and of Nicopolis, 1396, established the Ottoman power over those regions known as European Turkey. The Osmanli Turks, therefore, the bravest, the most persistent, the most capable of instituting and maintaining government, of all Moslem peoples, have had possession for five hundred years of the fairest, richest portion of the old historic world. The possession was complete when, in 1453, the capital fell into their power, and the crescent replaced the cross on St. Sophia.

These five centuries present to us the most favorable test of the faith of Islam which history contains. The government has been administered in the interests of the faith. It has been a religious government. Its inspiration has been the Koran and Koranic tradition. Its sovereign ruler claims to be the "Caliph," the successor of Muhammed, the infallible repository of the faith, and his claim is admitted by the Moslems of every land. Islam thus came into the possession of a wider territory than Rome ever controlled.

Its domains in Europe, Asia and Africa secured to it the accumulated riches of the world, not only in what is usually termed wealth, but in

\* Read before International Missionary Union, Bridgeton, N. J., July, 1883.

science and art. In all that constitutes civilization the East was far in advance of the West when this Osmanli dynasty arose. The Crusaders, who treacherously took and sacked Constantinople in 1203, expressed their astonishment at the arts, the splendor, the luxuries of the desolated city.

Islam had possession also of all the sources of wealth. It had every variety of soil and climate, and produce of the earth between the temperate and the tropic zones. Its mineral wealth was vast, and is still undeveloped. In the shores and harbors of the Mediterranean, the Sea of Marmora, and the Black Sea, with the great rivers Nile and Danube, commerce was offered advantages which no other power possessed. Europe stood in awe of this mighty power, and was only anxious for defense. In all the science and arts of war, as existing in the fourteenth and fifteenth centuries, Islam had the advantage. In 1326 the second Sultan of this dynasty organized a standing army, with regular pay for officers and men, with military uniform and music of drum and fife; with infantry and cavalry, and an order of battle conformed to the organization of the army. In a word, Islam had its own way, could choose its own mode of action, and it must now be judged by its results. Among its subjects it had a Christian population on conditions which it imposed. There was no superior power to fear. When the first Sultan of this dynasty took Nice and carved over the gate, "There is but one God,



and Muhammed is his prophet," Russia was a barbarous power under the domination of the Mongol Tartars. Germany, France, Italy and England, were in a much lower state of civilization than the inhabitants of Syria and Asia Minor. These now "Great Powers" were slowly getting into shape. This history of modern civilization dates from a later period—the fall of Constantinople, 1453. Islam, then, has had its fairest trial in Turkey, on three continents, with the choicest treasures of each at its command. By their fruits ye shall know them applies to nations as well as individuals.

I shall bring Islam to trial on four points—population, wealth, arts of peace and war, and social life and missions.

I. First, then, we refer to the population. When the Osmanli Turks began to exhibit their ambition and capacity for rule, their growth in numbers was exceeding rapid. Seated on the banks of the Sangarius in Bythome, they had a fertile county around theirs, and two demoralized and crumbling empires to take possession of. The Turkish Seljukron empire was in a state of disintegration by internal dissensions. The Greek empire has been so shattered by the infamous crusade under Dandolo that it had never recovered unity, and was full of plots and counterplots. The first Sultan Osman, from whom the Turks call themselves Osmanlis, exhibited so much moderation as well as valor, so much justice toward all, in government, that many Christian villages submitted to him for the security which his government offered them. According to the law of the Koran, all believers in a revelation from God and having a book—a Bible—if they submit without fighting, are to be secure in all the rights of property by paying the *haratch*, or tax of subjection. No military service could be required of them.

But the second Sultan, Orkton, saw

clearly the great advantage that would accrue to the Christian population over the Moslem to be freed from military service. He found the remedy in the institution of the Janizaries. He selected 1,000 of the finest Christian youth, put them under special and severe training, with a simple nutritious diet, and developed them into the finest body of athletes ever known. There was nothing known in the art of war to which they were not severely trained. For three hundred years 1,000 Christian youth every year (Von Hommer thinks 500,000 in all) were thus taken to form that terrible corps of Janizaries which was the Ottoman reserve, and which decided many a hard-fought field for the Ottomans.

All captives taken in war were held for ransom or held as slaves. The women were made the wives or concubines of the captors. The children were often adopted in the harems, and became Moslems by education. As the empire constantly enlarged its boundaries, mosques and chapels, and meddres, or colleges, arose on every side, and the preaching of the faith was supported by the victorious power of war.

After the fall of Constantinople, 1453, and the submission of Greece, the extension of the empire by war nearly ceased. The population, both Christian and Moslem, had become vast and was the greatest empire of the age, and all Christendom prayed in all public prayer to be delivered from Turks, infidels and the devil. But the Christian population during all these weary centuries endured the cruel oppressions and resisted the missionary efforts of the Moslems. In population they held their own better than the Turks.

The conscription of a thousand Christian youth every year was more than counterbalanced by their universal exemption from other military service. Turkish fatalism exposed their armies to fearful losses by

cholera, plague, and other epidemics. Many thousands would be swept off in a bad encampment before the commander would remove to a healthier place. So soon as the period of conquest ceased, the scale of increase of population began to turn against the Moslems.

The fact has now become notorious. The Christian populations have been gaining upon the Muhammedan in all this century, and probably in all the last.

In Asia Minor, which is, *par excellence*, the home of the Turks, their numbers are positively diminishing. Travel where you will in the interior, you see signs of decay in all the Turkish villages, and signs of growth in all the Christian. Testimony is borne to this fact by many travelers, and I have repeatedly noticed it myself.

But the fact is placed beyond doubt by the official measures of the Turkish Government. The same percentage of the Moslem population in conscription for the army does not give the same number of soldiers. The per cent. has been raised. About fifteen years ago this matter was discussed in Turkish newspapers. Why is the Moslem population diminishing? It was said by some, absurdly, that patent medicines are so extensively imported and used that this infidel medicine is destroying the faithful.

The real reasons are not difficult to ascertain. Female infanticide in various artful forms is confessedly prevalent. The midwife knows that the natural(?) death of a female infant, the sooner the better after birth, will procure her a *backshesh* from the father. If maternal instincts are strong, the mother has to guard the life of her infant daughter with extreme jealousy and devotion.

But the military service, falling entirely upon the Moslems, is a still greater check upon population. The poor commissariat, the bad condition

of the camps, the defiance of ordinary rules of health, are a great drain upon the very muscle and sinew of the Turkish population.

During this century the Christian population of the empire has nearly or quite doubled. The Moslem population has hardly held its own. Things are slowly moving towards a point when the Turk must retire from the supreme authority which he now exercises. It must come in time, even if foreign wars should not hasten it. On the point of population Islam has lost the game. She has played it her own way. She has chosen all the adjuncts and circumstances of the game on her own soil, and has suffered an ominous defeat.

Look for a moment at some of the chief divisions of her empire :

At the beginning of this century Moldavia and Wallachia were tributary provinces on the Danube, receiving their governors from the Sultan, having a population rising 3,000,000. They are now an independent kingdom, under protection of the Great Powers, with a population of 6,000,000. If we assign 10,000,000 to the rest of European Turkey, hardly 4,000,000 can be allowed to the Muhammedans; probably 3,500,000 would include them all. Bulgaria, Servia and Bosnia are practically lost to the empire. Asia Minor is the chosen home of the Turks. The estimates of her numbers as a race vary from 11,000,000 to 13,000,000. I take the lower number, and the Roumanians, Bulgarians and Armenians outnumber them. The Turks are a brave and sturdy race, but Islam has taken them from the front into the rear of all the powers of Europe.

II. As to the economy of wealth, what has this religion to show to the world. It came forward to European view with all the wealth of the East in its grasp. In soil, climate, natural production, in rich mines and forests, in its waterways and harbors, it had the most glorious opportunity the

world could afford for developing vast wealth and stretching the arms of its commerce to India and China in one direction, and to all the European nations upon the Mediterranean and the Danube. Africa, also, was largely its own. But what a miserable and deplorable result of five centuries of trial! As a government the empire is absolutely bankrupt. Its foreign debt amounts to very nearly one thousand millions of dollars. On a part of this debt it pays one per cent., and upon a large part nothing. It pays the rank and file of its own army nothing but rations and clothing. It oppresses Christian and Moslem alike with a destructive taxation. As England has craftily bound it to free trade, and, notwithstanding its cries of distress, will not let it go, there is no hope for the future. The people have been growing poorer and poorer for the last forty years, but notably since the war with Russia in 1877. If a drought falls upon any place famine follows, and thousands die every year from famine. This empire inherited and has wasted all the riches of the East. It has developed nothing. It has blocked all progress. It received ten talents, and buried them all in the earth, and has allowed them to be stolen. And it is Islam that has done it. It is this faith that has governed and controlled all things. It can never raise a people to a true civilization. It has been tried on the grandest scale and along the track of centuries, and instead of wealth, poverty; instead of comeliness, rags; instead of commerce, begging—a failure greater and more absolute than history can elsewhere present.

III. What has Islam accomplished in the arts of peace and war? Her artisans in the manufacture of arms were not inferior to the European. Her steel, her Damascene blades have been celebrated for centuries. She early introduced the use of firearms. No such cannon had ever been

cast as those used in the siege of Constantinople. But these arts were not her inventions. For a time she knew how to use and to encourage the skill of her Christian subjects. But even this has gone down to oblivion. Her textile industries were beautiful, but have disappeared. Her dyes were unequalled for brilliancy and fastness, but they are now among her lost arts. In foolish treaties she has given up her industries and her freedom of action into the hands of foreigners. She pursues a system which discourages enterprise, art and industry. Instead of being the first, she is the last among the nations. Instead of being the head, she is the tail. If she gains a victory, it is with arms of foreign make. Her great victory at Plevna was gained with rifles made in Providence, R. I., and with ammunition from New Haven, Conn. As to the fine arts, they have no place for even a mention.

Now, as Islam claims the entire regulation of life, and to include all that is needed for human happiness and progress, we are entitled to charge this faith with the ignorance and incapacity which have wrought out these results. It has had a fair chance, and more than a fair chance, in the presence of Christendom. This faith has developed itself according to its own essential nature. Its present condition is a demonstration of its fitness, or unfitness, to be a religion for civilized man.

IV. We pass, fourthly, to its social life and missions.

The missionary, wherever he goes and whoever he is, reproduces the social life to which he belongs, and out of which he has come. He aims to do this. It is expected of him that, both by precept and example, he will lead his proselytes into his own way of living.

It is absolutely essential, then, to the right understanding of Moslem missions, that we should understand the social structure which is the

product and the expression of that faith. The following five things are inherent in the system, are sanctioned by the Koran and by the great code of Muhammedan law. They are distinctly treated of and constitute the Moslem life.

1. First is polygamy. The prophet himself had nine wives and many concubines, but the law limits man to four wives. Of his slaves he may have as many concubines as he pleases, or as he can. Polygamy is chiefly the curse of the rich. The higher, the ruling classes, the *mol-lahs*, officers of the army, the navy and civil government, are polygamists—are expected to be. It would be considered mean and disgraceful to have wealth and station and and only one wife and a concubine or two. The peasantry, the laboring men, generally have but one wife. Could the African slave trade be abolished the equality of numbers in the sexes would still further limit the supply. The highest grades of Moslem life are essentially corrupted and made effeminate, luxurious, indolent, incompetent, by this curse of its social life.

2. Divorce is a great institution. It is made very easy. Every believer is permitted to divorce a wife twice and marry her again, but after the third divorce he must wait until she has married another man and become a widow or been divorced by him, and then he may marry her. There seems to be no limit to the number of times he may divorce and marry the same woman, if only a marriage to another man and a divorce intervene. Divorce is so easily effected and is so much a prevalent custom that it far outstrips any they yet know in New England or other American States. It sometimes occurs that a man has a dozen or twenty wives in the course of as many years, and yet never transgresses the Muhammedan law of four at a time. I have heard of a Moslem

having twenty-three wives by successive divorces, and yet only one at a time. The social life of a Moslem people can never rise to the dignity of a true civilization. It is only in case the wife has become the mother of sons that her place is at all secure.

3. A third institution is concubinage. It was perhaps the design of the Prophet to limit the number of concubines to four, but as the slaves taken in war were the property of the captors, a Moslem, by the laws of war, could do what he pleased with his slaves, the limitation intended by the Prophet is of no avail. The Moslem's concubines are, for the most part, purchased slaves. The Georgian and Circassian market is very quiet and secret, and one cannot tell to what extent it prevails. But the African market is always active and the supply is large. It is this constant demand for household servants and concubines that makes the overthrow of the Arab slave trade so difficult. So long as concubinage exists, so long will the trade in female slaves continue. The slave trade furnishes nearly all the household servants of a Mussulman's establishment, and is considered by him his legitimate and rightful source of supply.

4. We must therefore regard slavery as a fourth and legitimate institution of Islam. Wherever it has freedom of action it is established. Captives in war—men, women and children—are slaves, unless redeemed. While Islam was a conquering faith its supply was abundant. When it ceased to make war with European powers, or was compelled to submit to European laws of war, the supply ceased, and the African slave trade through Egypt opened. That slave trade continues to the present day, and neither the Sultan of Turkey or of Zanzibar, nor the Khedive of Egypt, will make any honest effort to stop it. It will exist so long as

Islam is a governing power. In its great code of laws it has twelve chapters on slaves and slavery.

5. There is the death penalty to any and every renegade from the faith. No law of the Koran has been more rigidly adhered to than this. Every Moslem is taught that the renegade, having three times the call to repentance and rejecting it, has forfeited his life. In lands where the faith cannot rule this penalty is probably in all cases inflicted by secret means, by poison, assassination or false accusation of some crime. The convert's only safety requires him to leave his people and place of residence at once. This has been a very strong point in this faith. This death penalty, so universally taught and executed, is the reason why this faith has lost so few by conversion.

Now, this is the system which is to be reproduced by Mohammedan missions to the heathen. If we are to form any intelligent judgment of this recently much lauded work, we must keep in view the system of which that work is the expression. It introduces the heathen to a social life which always has wrought into it these five elements—polygamy, divorce at pleasure, concubinage, slavery, and the death-penalty to the faithless. It does bring to the heathen some great truths—one God, prayer, no cannibalism, no drunkenness, no idols, no idolatrous worship. It enforces so much of mental cultivation that the prayer is repeated five times a day. All this is in advance of the African forms of heathenism. But there is no renovation of character, and the paradise held up to view as the end of the race is so utterly and unutterably a sensual paradise that the heathen, and they alone, are naturally attracted to it.

### The Importation of Opium Into the Port of San Francisco From Hong-Kong and Macao.\*

BY J. G. KERR, M.D., CANTON, CHINA.

THE warfare against alcohol is meeting with encouraging success, and ere long the shouts of victory will be heard from every hill-top in our land. But while alcohol, the great curse of the family and the home, is being conquered and chained, another enemy of the human race is secretly invading our country and fastening its grip on our vitals. As yet its presence is scarcely perceptible, but if our temperance organizations will appoint a suitable man to investigate the matter, the threatening danger will be shown by facts which exhibit the prevalence of opium and morphia-eating and the increase of opium-smoking, as introduced by the Chinese.

The object of this paper is to call attention to the preparation of opium for smoking, and the importation of the extract for smoking into California. Opium is produced in India, and its growth, preparation and sale is a monopoly of the British government, the revenue in India amounting to many millions of dollars annually. This opium is imported into China through Hong-Kong, a British colony, and here a large quantity undergoes the process of "cooking," or the preparation of the smoking extract, and the sale of the monopoly brings a large revenue to the colony. The smoking extract is also prepared in the Portuguese colony of Macao, forty miles west of Hong-Kong. The "cooking" of opium, or the preparation of the smoking extract, is a pharmaceutical process which requires great skill and care, and only skilled workmen are employed. Large copper pans and charcoal furnaces are employed, and the utmost vigilance must be used to prevent burning, which, even in one pan,

\* Read before International Missionary Union, 1888.

would involve the loss of many dollars.

The smoking extract prepared in Hong-Kong and Macao, besides supplying local consumption, is exported in large quantities to Australia and California, for the use of Chinese emigrants in those countries. That prepared in Hong-Kong is quietly taken on board the steamers there, and attracts no attention. But when the Macao article is exported the steamers must call there. These lines were written on the local steamer, leaving Macao for Canton, and the chief officer remarked to me, "There is an American mail steamer over here for opium. Nothing ever brings them here but opium." Ten days ago a missionary friend was leaving for home on the Pacific mail steamer, *City of Peking*. He came from Hong-Kong to Macao to say good-bye to friends there, and as I was there visiting a member of our mission who was ill, I was glad to meet our friend at this parting interview. He returned to Hong-Kong, went on board the steamer, and found she was to call at Macao. He came ashore and spent the night, and we made arrangements for him to return to the *City of Peking* with the opium, which was to be part of the cargo. The agent and officers had kept very quiet about the intended call of the steamer at Macao (the newspapers had no hint of it), thus showing that they had a consciousness of the disreputable character of the business they were engaged in. This opium, which was taken to the *City of Peking*, was contained in about 250 boxes (more or less), and each box held 100 small copper boxes, hermetically sealed, in each of which were five taels, equal to six ounces and two drams of the smoking extract. The value of the opium in each one of these copper boxes at the manufactory was \$5.60, and each wooden box (about one foot by one foot by twenty inches) was \$560. Supposing the

total number of the boxes taken at Macao on board the *City of Peking* to have been 250, the total value of the opium was \$140,000. To this must be added the freight, insurance, duty at San Francisco, to give the full value of this precious cargo when delivered on the shores of our happy country.

The average amount of opium smoked by one man in a day is three drams. Each of the copper boxes contains fifty drams; at three drams per day this would last sixteen days. This cargo contained 25,000 copper boxes of fifty drams each, and at the rate of two boxes per month for one man would supply 1,041 men one year, or 2,082 men six months. The custom-house records at San Francisco will show how much of this opium for smoking is imported, and an approximate estimate can thus be made of the number of men who are slaves to this habit.

### Japan Notes and Incidents.

BY REV. H. LOOMIS, YOKOHAMA,  
JAPAN.

A YOUNG man named Sakuma Kichitaro was formerly a pupil in Mr. Fukuzawa's school at Tokyo, and while there was a zealous opponent of the Christian religion. With some of his companions he succeeded in breaking up one of the religious meetings held in connection with the Third General Assembly, which met in Tokyo in November, 1885.

After completing his studies he went to his home in Boshu, and became an active member of the Liberal party, and in his zeal for that cause spent a considerable part of his fortune. He afterwards concealed one of his political friends and associates who had been guilty of crime, and for this offense was arrested and confined in jail for some time awaiting his trial.

During his stay in the jail, a Christian official placed in his hands a copy of "Martin's Evidences of Christianity," which he read with much interest and pleasure, and was thus convinced that the religion which he had hitherto denounced was true, and he now embraced Christianity with the same zeal that he had hitherto opposed it.

When he was afterwards sent to the prison he asked the privilege of taking Bibles with him that he might use them for the good of the inmates, but his request was denied. Still he was not discouraged, and resolved to do what he could.

His efforts to help others met with no favor, but decided opposition. Not only did his companions refuse to hear his teachings, but they even tried to prevent his own private worship. Yet he was not at all dismayed, or turned aside from duty. Every morning and night he knelt in the midst of his ungodly and scoffing companions, and poured out his heart to God in earnest and audible prayer.

This conduct greatly annoyed the others, and they apparently resolved to put an end to his devotions. So when he was upon his knees in prayer they would catch hold of his feet and pull him down, and thus, in various ways, annoyed him in order to compel him to cease. But, like Daniel in the heathen palace, he knelt as before, and night and morning offered prayer to God.

Since Sakuma has been released he has led many others to the Lord, and among them nearly all of his own family and immediate friends. He is acting as an evangelist in the region where he lives, and it has been the purpose of his heart to become a regular preacher of the gospel. His wife is a woman of superior education and abilities, and she is in full sympathy with him in all his desires and efforts to teach his people.

#### A NATIVE JAPANESE REQUESTS PRAYER.

The following request for prayer was presented at the union meetings in Tokyo :

“DEAR BROTHERS AND SISTERS IN CHRIST  
JESUS OUR LORD AND SAVIOUR :

“Hearing that all the missionaries of Tokyo have opened a daily prayer-meeting, I will ask you to pray to the Almighty God for a widow who has forsaken her son. I beg to ask your prayers for my dear friend Tomiyasu's mother. He came to our school in the fall of 1880, and since that time was my Sunday-school pupil. Gradually his heart was brought to Christ, and he united with the Shinsakai Church.

“He was well taught in the Scriptures, and before he was baptized knew he must bear the cross if he follow Christ. He was like a man who counted the cost before he built a tower, and like a king who consulteth what to do before he goes to a war. He was from first quite different from common believers in our school. He did not hesitate in anything to do for his Lord.

“Once when the Christians of our school have decided to give our tracts as we go along on Saturday or Sunday, he was one of those who did it willingly, while others delayed to do it. His first work done for his master, soon after his union to Him, was to send letters and portions of the translation of the New Testament to his mother, with the earnest prayer that she may know and believe in her Saviour. This roused her anger, for she, being an earnest believer of Buddhism, is a worshiper of her ancestors.;

“She thought that her son being a Christian is a great shame to her and disgrace to her family. She had lost her husband when Tomiyasu was very young, and since that time she cared for and educated him, hoping to see him useful to the society, and also to make her happy in her old age. Thus she was greatly disappointed by seeing her son believe Christianity, the foreign and false religion, as she called it.

“She sent a letter to him with anger and tears, forbidding him to believe Christianity. When Tomiyasu had received this letter he was greatly troubled in his heart, yet his faith was as strong as before, and he continued to send her letters persuading her to believe on Christ. He is very fond of his mother, and obedient to her in every respect, so that she has not any hesitation to write in her last letter, ‘You have been obedient to my words in every thing before.’

“Troubles continued more than a year, and finally, in the middle of last month, he received a decisive letter from her, saying : ‘If you won't obey your mother's words you are not my son any more ; you cannot inherit your father's house ; I will send you neither money nor clothes hereafter.’

“At this troublesome moment he wrote me (when I was in my native province) that : ‘My mother sent me a letter saying I am not her son any more because I served Christ. My path is dark as pitch dark, and I cannot see one step farther ; but I remember the words of the Psalmist, “When my father and mother forsake me, then the Lord will take me up.” Please pray, my dear brother ; pray, pray, pray !’

“His uncle wrote him a few days ago, urging him to write a note that he will not believe Christianity, because if not his mother will commit suicide, leaving his younger brother and sister without a guardian. He is troubled of this greatly, yet he prays and trusts that God will keep her from this dreadful deed.

“I believe God will keep Tomiyasu, and watch over him, for he is a true disciple of God. I will not ask you to pray for him, for he is at his Master's feet, and He will keep him always. But I will ask you to pray for his mother, for Tomiyasu is greatly troubled on her account, but not for himself. He is always saying, ‘Though my mother forsake me, I will not forsake her.’

“Dear brothers and sisters, please pray especially for her to-day, believing that God will change her heart. Almighty God promised and said : ‘I will give them one heart, and I will put a new spirit within them ; and I will take the stony heart out of their flesh, and I will give them a heart of flesh.’

“Your obedient servant,

“HATTORI AŦAO.”

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

### TURKEY.

TWENTY-FIVE years ago Dr. Kolb estimated the adherents of various religious faiths in European and Asiatic Turkey at 31,500,000, about one-half being Moslem, one-third Greeks and Armenians, one-fifth Roman Catholics, and the remainder Maronites, Nestorians, Jews, Syrians, etc. In no country, perhaps, beside, do we find so great a variety of races and religions.

Mohammedan is the ruling faith and the State religion. Previous to 1856, a Mohammedan of Turkish birth becoming a Jew or a Christian was liable to the death penalty, as Islamism is universally intolerant. But in that year, by a *hatti-sherif*, or *hatti-humayum*, the Sultan abolished this penalty, and conceded to all the right to embrace any religion. To this result the British Empire in India contributed.

Turkey lay about midway *en route* between London and Calcutta. Turkey, taking the attitude of resistance, might block up England's highway to her Indian Empire. The Sultan could lock the gates of the Golden Horn and blockade the Syrian ports, obstruct the passage across the Isthmus of Suez from the Mediterranean to the Persian Gulf, and thus compel British merchantmen to round the Cape of Good Hope to reach India. He must not be a foe but an ally. England must have a casting vote in the councils of the Sublime Porte. Hence Britain kept her ablest diplomatist there, and the wars with Egypt in 1840, with Russia in 1855 at the Crimea, and with Persia the year later, as well as many measures of statecraft, were prompted by the necessity of protecting those East Indian possessions, and keeping open the line of communication.

But the only perfect security must be found in the abolition of the persecuting policy of the Moslem

powers. When the Armenians were approached early in this century by missionary effort, the Sultan Mahmoud II. encouraged outrages on the native Protestants, and not until his army was defeated on the Plains of Nezib, and his own death followed, did the exiles dare to return.

In 1843, an Armenian who had embraced, and then renounced, Mohammedanism was executed at Constantinople. This led the Christian governments of Europe to demand a pledge that no such insult to the Christian religion should be repeated. Four years later the English ambassador secured imperial action constituting the native Protestants a community, separate and independent; and in 1856 the *hatti-sherif*, with the signature of the Sultan, formally announced the era of toleration.

This imperial decree may have been regarded in those pashalics under the Sultan's immediate sway, but it has been a dead letter in more remote districts, where bigoted Moslems have had control. Still it was the first grand step toward the establishment of religious freedom and the encouragement of Christian missions among thirty or forty millions of people.

Turkey, although by the treaty of Berlin her territory in Asia and Europe is reduced, still sways over one million square miles and over twenty millions of people; and by six articles in that treaty the subjects of the Turkish government are assured of civil and religious liberty. In 1878 Asiatic Turkey came under a British Protectorate, and a "defensive alliance" was formed between the two nations, by which Britain pledged her help "by force of arms" when necessary, and the Sultan pledged himself to certain reforms, mainly having in view the protection of native Christians and Christian mission.



aries. As a matter of fact, however, a follower of "the Prophet" espouses the Christian faith only at the peril of persecution, and practically those reached by mission effort are for the most part adherents of the Greek, Armenian, and Nestorian churches.

Mohammedanism, however, though most stubbornly opposed to all gospel advance, is not without hopeful features.

First, it is *iconoclastic*—from the beginning the foe of idolatry, it is in sympathy with our simple Protestant worship.

Secondly, it is *monotheistic*, affirming one God, and drawing a large part of its doctrine from the religion of the Old Testament.

Thirdly, God has made it, all unconsciously and unwillingly, the *handmaid of the gospel*. The Arabic is the sacred language of the Koran, and curiously enough the Moslem faith enjoins upon all true followers that they be able to read that sacred book, and yet forbids its translation into any other tongue. Hence, whatever be a Mohammedan's native language, he aspires to read the Arabic, because it is the *only* sacred dialect of his religion and of his Bible. Who shall doubt a providential purpose in all this?

Notwithstanding all the hostility of the Mohammedan power to evangelical religion, and the antagonism of Oriental churches that have a name to live, but are practically dead, the gradual transformation of the whole community justifies the concentration of larger missionary forces in the Ottoman Empire.

The influence of enlightened Christian governments is permeating this whole dominion over which is unfurled the green flag of the Prophet. The Turkish courts have been a farce scarcely equalled in history. The "code Napoléon" displaces the Moslem code in moulding the administration of law. The principles of political economy are coming to be

recognized and adopted as the basis of government.

Education is making rapid progress. There are graded schools, with improved text-books; even *girls* are now finding an open door to the higher education. And the supply is far from being equal to the demand. The sluggish intellect of the Turks is awaking, and now is the time to take possession of its aroused faculties. For years the one chief source of reading matter to that people was the Christian missionary press; by that the Word of God has been spread through the empire, beside over a thousand different books, and newspapers. There is a nominal censorship to which books and tracts are subject which lately there was an effort to render more strict, but practically it has not hindered the publication and circulation of Protestant literature.

For nearly fifty years the American Board has been working to infuse new spiritual life into the Oriental churches. And now the hour seems to have come when God opens the door for direct labor among the Moslem population. Owing to the abolition of the death penalty, persecution for religious opinion is now illegal. The law of the Koran punishes apostacy with death, but treaty obligations practically annul the Koran; and since the case of Selim Effendi, in 1857, the government officials have, in numerous cases, been compelled to decide that converts to Christianity were not to be molested, according to the provisions of the Treaty of Paris, in 1856.

Rev. J. K. Greene, D.D., of Constantinople, says that the scandal of Oriental Christianity has largely ceased to hinder the conversion of the Turks. The introduction of a purer evangelical faith and life, contrasting with the idolatrous worship and immoral practices of these nominal Christians, has enabled these Turks to see that these scandalous

teachings and lives are not the fruit, but the perversions, of the religion of Jesus.

Christian schools are not restricted, as the colleges at Constantinople, Beirut, Smyrna, Harpoot and Aintab testify, with six female seminaries at other places, established by the American Board.

The *Star in the East* appeals for ample missionary forces immediately to occupy Constantinople, as "the capital of the Ottoman Empire and the seat of government; as the heart of the Moslem faith, whose pulsations are felt in the continents of Europe, Asia and Africa, and reach the distant Soudan and India; and as the metropolis which holds the key of Palestine and affects the destinies of the Jews. Its inhabitants represent the various nationalities on whom the Holy Ghost was outpoured at Pentecost, and who anciently were comprised under the great Byzantine Empire. It is now in a condition of crisis: the tide of opportunities is more favorable now than it ever has been for evangelistic work. The races once enlightened by Chrysostom, Gregory and Athanasius require again the living Word, and are anxious to raise their fallen candlestick. The Christian workers are ready to help, and it is consequently of the utmost importance as a rallying center."

#### SUGGESTIVE PARAGRAPHS.

*The Principle of Vicarious Atonement* is acknowledged among all nations. In the Fiji Islands a man who was sentenced to death would often surrender his father to suffer in his stead. The obligation to honor the law by executing its penalty is felt even by pagans, but the possibility of *substitution*, and the possibility of *satisfaction* by such substitution seem to be instinctively recognized.

*An Appeal for Prohibition.*—In one of the railroad depots on the

Pennsylvania R.R., in the State of New Jersey, the Women's Christian Temperance Union posts up the following telling facts and figures:

In one year, in New Jersey, there were—  
5,649 saloons, at a cost of ..... \$28,245,000  
1893 schools, at a cost of ..... 2,982,350

Excess in favor of saloons .... \$25,262,750

In 1873, Vineland, N. J., and New Britain, Ct., had each a population of 11,000.

New Britain had *eighty* saloons, Vineland had none.

New Britain spent for paupers..... \$8,500  
Vineland spent for paupers..... 224

Excess in favor of New Britain.... \$8,276

New Britain had to spend for police... \$7,500  
Vineland had to spend for police..... 75

Excess in favor of New Britain..... \$7,425

*The Work of Missions* is necessarily slow, if it is not to be superficial. Over fifty years ago, Dr. Duff sagaciously said: "The time for the education of women in pagan lands has not come; one or two generations of men must pass in the enjoyment of educational privileges, and then educated men will want educated wives as companions." So it has proved. Two generations have passed, and now the women of pagan lands are beginning to enjoy instruction, and the men are proud of their wives and daughters.

REV. J. S. WOODSIDE.

"DR. DUFF, what is your theory of missions?" "I have no theory; anything and everything to advance the cause. If I could advance missions by standing at a street corner and beating together two old shoes, I would not hesitate." We are of Dr. Duff's opinion. There is an excessive conservatism that attaches itself to methods after they have become stereotyped, or even fossilized. A good method may lose its vitality and inspiration. So a theory may cramp and cripple our effort. We need to be on the alert to watch the hand of God, and the moving of the Providential Pillar. Let God's plans be ours, and let us not fail to find what those plans are, as revealed by the very signs of the times.

## TEXTS AND THEMES.

*Christ's Humiliation and Exaltation, a Pattern for His Saints.*  
Phil. ii : 5-9.

He emptied Himself.

Became a servant.

Became a sufferer, even unto death.

Then was highly exalted, crowned and enthroned. So the true saint follows Him in self-renunciation, service, obedience and suffering, that he may sit with Him in the heavens, exalted and crowned with Him. "*Via crucis, via lucis.*"

*First Charge to a Foreign Missionary.* Gal. ii : 9, 10 : "Remember the poor."

The Earl of Shaftesbury, whether at home, or on the street, or in Parliament, never forgot the poor. We should remember them because they are poor, because they form the bulk of the race, and because their poverty is the desperate famine of the bread of life.

*The Planting of the Lord.* Isaiah xli : 10, 20.

The greatest argument for foreign missions is the result of the work in bringing forth from most unpromising soil the trees of righteousness, proving the divine Husbandman to have been at work.

*Satan a Hinderer.* 1 Thes. ii : 18.

Satan is a person, and as such an "obstructionist." A fourfold character is ascribed to him : tempter, accuser, hinderer and destroyer ; or, seductive, accusative, obstructive and destructive. When sin is not yet done, he suggests it ; when done, he does all he can to prevent the undoing of it by repentance and restitution.

How he *hinders missions!* First,

preventing conversion of souls. Second, preventing evangelism. Nehemiah's story is one of building and manifold hindering. The foe hindered by *not co-operating*, by *ridiculing*, by actively *opposing*. We can see Satan hindering the work of God, constantly.

1. By indifferentism. What tely says that the depreciation of Christianity by indifferentism is a more insidious and less curable evil than infidelity itself.

2. *Vis inertiae*. Conservatism and fear of innovation. Lord Eldon was said to *prevent* more good than any other man ever *did*.

3. Criticism and ridicule. A light word is the devil's keenest sword.

*The Divine Law of Sacrifice in Giving.* 2 Sam. xxiv : 24. Offer to God that which *cost me nothing?*

Shall I offer to God what was *given* to me, and cost nothing to *get?* What is useless to me, and costs nothing to give up? what is not of value to me, and costs nothing to surrender? No gifts count much with Him that cost nothing with us. We must learn to cut off indulgences till we touch the quick of our being. Comp. Phil. iv : 17, which contains the divine philosophy of giving.

*The Mystery of Christ and the Church.* Eph. v : 25-32.

Dr. Geo. E. Post of Syria says that this passage, written to those who had been heathens in Ephesus, is the most wonderful ever written. It puts woman in a place and on a plane which could not have been imagined by an uninspired man. Nothing suggestive of it ever entered an Oriental mind. Even Paul but partly understood what he wrote.

## VI.—PROGRESS AND RESULTS OF MISSIONS : MONTHLY BULLETIN.

**Africa.**—The Livingstonia Mission. The long-delayed mails from Lake Nyassa and the surrounding region arrived in Edinburgh on June 5th, with the reports for the year 1887 and intelligence up to March 30th. All were well,

and quietness reigned both at the north and west of the lake. Dr. Cross and Mr. Monteith, of the Lakes Company, had put a stockade around the school at Cherenji, on the plateau between Nyassa and Tanganyika, and mission

work among young and old was going on bravely. Mr. Bain had remained at Bandawè, determined not to come home unless his colleague could spare him. Dr. Laws and Dr. Elmslie had met with him in Mission Council, and discussed many important questions, being unanimous, especially as to the comparative healthiness of Bandawè. Dr. Henry was at the south of the lake developing the new mission in Chikusè's country. He has sent a second account of the new mission there, which is, on the whole, encouraging.—*Missionary News*.

—Progress on the Congo. In *The Missionary Herald* there is a letter from Rev. Mr. Bentley, giving cheering tidings of the progress of the work on the Congo. In February he baptized a young man named Nlemvo, and now he reports the baptism of two young women, Aku Toniangi Biseobodi and Kavazwila Kalombo, both of whom were formerly slave girls. Of these two Mr. Bentley writes: "The change of heart and life is exceedingly well marked, and they rejoice in a very definite sense of pardon and peace with God." At their baptism, at the Tombe riverside, the two converts told the people assembled how they had been taken from their countries by the Arabs, and how God had sent them to the missionaries; that they were at first indifferent until they began to see how great and blessed was the salvation which Jesus offered. A few days following, Nlemvo and Kalombo were united in marriage by Mr. Bentley, the first Christian marriage in the Congo country.

—Dr. Smythies, Bishop of the Universities' Mission to Central Africa, complains strongly, in a letter to the *London Times*, of the way in which German influence has been allowed to spread in the country lying to the north of Zanzibar. The Universities' Mission was founded on the faith that English influence would continue paramount, but suddenly, not long ago, the German Government began to exercise a protectorate. The bishop says: "We only ask to be left free to minister to the people whom we love and among whom our mission has worked so long, and that that influence in restraining violence which has hitherto been used for the good of the people by the Sultan of Zanzibar, at the suggestion of Her Majesty's consul, should still be used for that end. Failing, we would ask why, when Germany claims a free hand in an enormous territory of thousands of square miles, it should not be granted that the line of demarcation which delimits British influence be drawn some thirty or forty miles lower down, so as to include this country in which English missionaries are the only European residents of any kind?"

—In a letter to the *London Times*, Rev. R. P. Ashe, late of the C. M. S., writing from Usambiro, draws timely and forcible attention to the daily increasing scandal of the importation of arms into the interior of Africa. He states that an English trader is sending to Uganda a hundred rifles and twenty thousand rounds of ammunition, and that Arab traders are also supplying King Mwangi with hundreds of old English rifles, and gunpowder *ad lib*. It is pointed out that apart from the disastrous effect of placing such means of destruction in the hands of a young barbarian king, such action is calculated to prejudice the position of Emin Pasha and Stanley, and presents the deplorable spectacle of "Englishmen relieving Emin Pasha from the West, and an Englishman relieving King Mwangi from the East."

—Bishop Crowther, the black bishop of the Niger, was as welcome a guest as any among the bishops who attended the Lambeth Conference. At the house of the Bishop of Dover, at Canterbury, he was entertained with honor, and there was no suggestion of incongruity in his being there. The form of address, "my lord," seemed just as appropriate to him as to any of his brethren of the Episcopate. At the lord mayor's banquet in London he was received without condescension. At the Missionary Conference in Exeter Hall his venerable presence stirred the enthusiasm of the audience, and his quaint and telling illustration of woman's work in his mission was greeted with the heartiest applause.—*Spirit of Missions*.

—In the five years ending with 1887, Boston sent to Africa 3,500,000 gallons of intoxicating liquors. America is also sending missionaries to Africa.—*Western Christian Advocate*.

—The power of the Arab slave-traders on Lake Nyassa has recently grown to such an extent as to endanger the existence of the mission in that region. Dr. Cross of the Free Church was compelled to leave one of the stations at the north end, March 30, and take refuge in the settlement of Nkonde. An attack which was made soon after upon the Arab stockades failed because the leader of the small force received a severe wound. It was hoped that the British Government would put an armed steamer on the lake to protect the work so nobly begun by Dr. Livingstone. Unless some effective measures of this sort are adopted, the shores of Nyassa are likely to become a regular slave-hunting ground, as it was before Livingstone's explorations.

Asia Minor.—In Salonica, the city which, in Paul's day, was called Thessalonica, a church of ten members was formed last June by the missionaries of the Presbyterian

Church (South). From this, as a center, they go through Macedonia and Epirus on evangelistic tours. It must be with peculiar feelings that these men travel the same roads over which the apostle Paul walked eighteen hundred years ago, and speak to the descendants of the people whom he was wont to address.

**Belgium.**—The Evangelical Society of Belgium pursues its work with much vigor, and with no small success. Many of the churches it has founded during its fifty years of existence are centers of true spiritual life and activity. The evangelization in Brussels, worked on the same lines as those of the McAll Mission, is yielding good fruit. In country districts, too, new openings are continually occurring, especially in the mining districts. One of the most recent is that at Monceau de Farciennes, near Charleroi, where on Thursday evenings three meetings are held in three successive hours, with ten minutes' interval between each. One at least of these is for the special benefit of the miners who work at night. They are not large gatherings, being held in the house of a young married couple. The husband began to attend the preaching of the gospel in November, 1886, greatly to the disgust of his wife. But at length, observing the great change wrought in him, she also went, and then urged her husband's relatives, a large family of grown-up sons and daughters, also to go. The result was that the evangelist was welcomed amongst them and invited to hold meetings under their roof, and in the summer there is to be preaching in the grandfather's garden, situated on the slope of a hill, so that the singing will be heard throughout the village, and will probably attract large audiences.

**Bohemia.**—The prospect here is brightening. The Rev. Dr. Somerville, after a long sojourn in that and adjoining provinces of Austria, reports that spiritual life is beginning again to manifest itself in the old Protestant churches. The Evangelical Continental Society and the Rev. A. W. Clark, of the American Mission, both report progress among the Roman Catholics, in face of manifold legal differences and hindrances. A

new Protestant church is to be opened this summer in Eastern Bohemia, in a thoroughly Romish district. At Pisek, an important town, large meetings are being held, and the settlement of an evangelist there has become necessary. On the other hand, opposition is increasing. A petition is being got up asking for the expulsion of Mr. Clark from the country, and the consequent suppression of all his meetings.

**Bulgaria.**—That Protestant Christianity is gaining a firm foothold in Bulgaria is shown by the fact that 400 people, many of them from distant towns, gathered at the annual meeting of the Bulgarian Evangelical Society, at Tatar-Pazarjik, May 10-14. One of the most curious and interesting features of the session was the auction sale of articles which had been given to the society, generally by persons whose income was so small that they could send no money. In this way even the poorest had some share in the work of the organization.

**China.**—The time has not yet come when a missionary's life is safe in all parts of China. As Rev. A. Elwin of the English Church Missionary Society was walking along the streets of Chu-Chee, May 4, a mob raised the cry of "Foreign devil, foreign devil! beat him, beat him!" and immediately began to stone him. He owed his escape to a few men who tried to calm the populace; for while they were talking he passed on unobserved, and left the city.

—**Lay Workers.**—A correspondent writes from Chefoo, calling attention to the Central China Wesleyan Lay Mission, formed a little time ago, which is a most useful mission, and is supplying a great need in China. Mr. J. R. Hill, St. Saviour Gate, York, will be happy to supply details concerning this work. "You will be glad to hear," says our correspondent, "that Rev. Thomas Champness is sending out two of his *Joyful News* evangelists to this mission, and a young man from New Zealand has also offered. I hear too that Rev. James Gilmour, of the London Mission in Mongolia, is most anxious to get out some laymen to help him in his growing work in that land. America also seems to be waking up to the idea of sending laymen abroad to preach the gospel. Shall we see an American China Inland Mission?"

—The China Inland Mission reports the in gathering of first-fruits for Christ on the borders of Thibet. The Rev. James Meadows contrasts the state of China when he went out in 1862 with its present position. *Then* few places were open for work, houses could be rented only with great difficulty, the people were hostile,

some of the missionaries looking coldly at efforts to go inland. Now, the people ready to listen, missionaries encouraging, and there are native churches with 100, 200, or 300 members.

—The Synod of China, which holds its sessions triennially, is to meet at Chefoo on September 13. Two weeks in advance of the convening of the synod a meeting of those interested in a union of the Presbyterian churches in China is to be held for comparison of views and the furtherance of the object. As there are eight or nine different Presbyterian bodies at work in China, the union of their forces, provided it can be effected on a thoroughly satisfactory basis, would not only add to the efficiency of the missions, but would do away with the necessity of explaining to the heathen divisions which they cannot understand. The earnest prayers of God's people are invoked in behalf of this gathering, and also of the synod so soon to convene.

England.—The report submitted to the last General Assembly in regard to the Universities' Mission was exceedingly gratifying. The four Universities' Associations had wrought together very heartily, and in addition to what had been otherwise contributed for buildings, the sum of £646 had been raised for the maintenance of the various agencies supported by their united mission. The future teachers and catechists for the Darjeeling, Kalimpong, and Independent Sikhim Missions are prepared for their work in the Institution at Kalimpong carried on by Mr. Sutherland, the Universities' missionary. At the close of 1887, thirty-six young men were under training to qualify them for the different stations and schools already established, or to be opened up as circumstances permit.

Egypt.—In a book on the Jews, by Dr. Kellogg, it is stated that there is at Cairo the largest college in the world. There are 300 professors who teach Mohammedanism, and 100,000 students. At the head of this university is a Jewish pervert to Islam. Surely this suggests the amazing energy of the Jewish nature, and that the recovering of Israel to Christ would be "life from the dead." The Mohammedan propagandist goes out from this institution with this only as his outfit—a turban, a cloth round

his loins, and a Koran. There has been a tendency of late, through recent discussions, to disparage missionary zeal among Mohammedans. But have we not, as followers of our crucified Lord, something to learn from them?

Germany.—An Oriental seminary has been established at Berlin for practical instruction in the languages of the far-off East. The following languages are taught: Chinese, Japanese, Hindustan, Arabic, Persian, Turkish, and Suaheli. The system of instruction is new, as the study is not mainly directed to the scientific, but to the practical, acquisition of the language; and the teachers are natives of the respective countries where the languages are spoken.

India.—Rev. Dr. Wilson, of Budaon, has baptized over 160 persons since February last; a few were children of Christian parents, five were Mohammedans; the large majority were low-caste people, farmers, *chowkidars*, etc. The work on the Budaon circuit is expanding rapidly. Dr. Wilson writes:

"It is no time to talk of retrenchment. We must have money and men and women full of the Holy Ghost, who are not ashamed to be counted as the filth and off-scouring of the world, if thereby they may but save and lift up the lowest to whom God may send us."—*Star of India*.

—In the northwest of India and of Oude missionary physicians are coming prominently into notice. Nearly 72,000 cases were treated at eleven missionary dispensaries, and 11,000 women sought relief at Mrs. Wilson's dispensary at Agra; 18,850 women and children were treated at the Thomas dispensary at Agra. The woman doctors in charge successfully performed some very important surgical operations.—*Presbyterian Banner*.

—The North Indian Methodist Conference met at Cawnpore on the 4th of January. The reports presented were full of encouragement. The native Christian community now connected with the Conference numbers 9,226, of whom 5,675 are adults. There has been an accession during the year of 832 adults by baptism. Of these 27 were from Mohammedanism, the rest from Hinduism. Inquirers are not reported, yet these are so numerous that if the missionaries desired only to swell their numbers 2,000 persons could be baptized at once. One native preacher, the Rev. Philemon, ordained by Bishop Ninde a year ago, has since baptized 211 persons. The Conference greatly needs a staff of good colporteurs. There are 23,913 scholars in the schools.—*Indian Witness*.

—Advance of Christianity. Says Sir Charles Aitchison at a meeting of the C. M. S. at Simla: In the Madras Presidency the increase of Christians in all denominations is vastly in advance of that of the population. In Bengal the increase of population during nine years has

been 10.89 per cent., of Christians more than 40. In the N. W. Provinces the increase of Christians has been exactly nine times as fast as that of the total population. In the Punjab the population has increased 7 per cent. The Hindoo and the Mohammedan religions are practically stationary, that of the Sikhs has declined, whereas the Christian religion has increased 38½ per cent.

—**Progress in Madras.** Bishop Sargent of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely, in 1835, the Church Missionary Society had only three or four missionaries, one native preacher, and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the contributions last reported were 47,761 rupees, or about \$22,000.

—**At the anniversary meeting of the Church Missionary Society, Sir Rivers Thompson dwelt on the singular providence by which a handful of Englishmen has held the whole of India.** At the last census, in 1881, the total return of the population of India, not counting Ceylon, was 254,000,000. According to the normal rate of progress, this population is now estimated to be 258,000,000. Yet the total number of Englishmen and Englishwomen in India is something under 150,000, including 65,000 troops. "It must often occur to every thoughtful mind," says Sir Rivers, "what a marvel it is that England with 150,000 men should be dominating 258,000,000 people. If it had not been that the hand of our good God had been upon us we could not do it."

—**Severe Loss.** The death of Rev. W. H. Stevenson, of Bengal, is just announced by telegraph. Letters received recently intimated the prevalence of sickness in the district, but no one was prepared for the tidings that have saddened many hearts in Scotland. Mr. Stevenson was appointed by the Free Church Foreign Missions Committee in 1876 to act as missionary teacher and evangelist in India at the age of twenty-three. Probably nowhere in India has a mission been more fully justified, judging by visible results. Possessor of a good physique, administrative ability, untiring devotion, Mr. Stevenson brought them all to his work. Besides the schools in his own station, he controlled and directed upwards of thirty schools scattered over a large area under a scheme for

which he received the sanction of the Lieutenant-Governor. He possessed the entire confidence of the government authorities, and was held by them in much esteem, while natives came from the villages far and near to him with their difficulties and disputes. After upwards of nine years' absence, Mr. Stevenson came home on furlough. He addressed meetings throughout Scotland, and made many friends. He only returned again to India last October. His loss will be severely felt by the Free Church, whose Foreign Missions Committee meet to-day in connection with the sad event. Mr. Stevenson leaves a widow, for whom much sympathy is felt.

**Japan.**—We have just received the summary of the statistical reports of the churches in Japan connected with the American Board, and the record is one which should confirm our faith and stimulate us to redoubled efforts. In January, 1887, these churches reported 4,226 members. The report is now brought down to April 1, 1888, covering a period of fifteen months, and the membership is 6,340, a net gain of 2,114. This is an advance during the fifteen months, not counting losses by death or otherwise, of almost exactly *fifty per cent.* Mention should be made, moreover, of the work of the native missionary society connected with these churches, in regions where no churches have yet been formed, for the reason, in most cases, that the converts are not yet able to undertake the support of their own pastors. In these out-districts there are reported 753 "believers," a large proportion of whom were baptized during the past year and are awaiting the organization of churches. Adding these converts to the number of church members we have 7,093 believers, which is a gain within fifteen months of 2,801, or sixty-five per cent. This is the most remarkable record made of any missionary field connected with the American Board since the great ingathering at the Sandwich Islands. Praise God from whom all blessings flow!—*Missionary Herald.*

**Jews.**—Mr. Straus, the American minister to Constantinople, was educated in Princeton College, and took the prize in Christian evidences, yet remained a rigid Jew. It was owing to his influence that the Christian schools were reopened in Syria.

—**At Vienna, last year, 363 Jews be-**

came Christians, and another paper says that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

**Madagascar.**—*Mission Schools.* The *Chronicle of the London Missionary Society* for July has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 103,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Mission, which coöperates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and schoolhouse. Most of them are built of adobe, with thatched roof, and are very plain buildings with mud floors. The school outfit consists of a few lesson sheets and textbooks for the teachers' use. The pupils, however, provide themselves with the primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

**Norway.**—Nine young Norwegian missionaries, who have had a medical as well as a theological training, are about to for South Africa and Madagascar.

**Russia.**—There is now in Southern Russia, near the borders of the Black Sea, a large population of several millions, who, whilst retaining their membership in the Greek Church, belong to religious societies of evangelical Christians, which are designated Molokens or Stundists. They retain their outward connection with the Greek Church as a matter of prudence or political necessity, their children being baptized and the marriage ceremony being performed by priests of the State Church.

—The Earl of Harrowby, in an address at the anniversary of the British and Foreign Bible Society, said:

"There seems greater interest about the Bible in Russia than in almost any other country. Our agent for North Russia tells us that as soon as the Russian learns to read, he becomes very eager to possess the Holy Scriptures. We often find the Russian clergy co-operating in our work; and when a deputation of great weight went from our committee to St. Petersburg not long ago they were received by the clergy and bishops of the Russian Church in the most friendly and courteous way. . . . Wherever you find a Muscovite soldier, you find a ready buyer of Holy Scriptures. The Russian officers are pressing forward education in all their regiments, and the soldiers are said by some of your colporteurs to be among their best customers. . . . A quantity of gospels go to the exiles of Siberia; nearly 5,000 copies were distributed to them in the previous year, and all the Russian officials have shown the most friendly feeling toward your employees in connection with this particular branch of the work. From every province of that great empire the same story comes, that there is an increase in the circulation of the Scriptures. The total was augmented in the past year by twenty-two thousand copies."—*Bible Society Register.*

**Syria.**—Conversion of Mohammedans. Dr. Jessup, of Beirut, writes: "Every possible obstacle is placed in the way of a Moslem wishing to embrace Christianity. 1. Mohammedan children are forbidden to attend Christian schools, and in many places parents who allow their children to attend them are treated with violence. 2. No books criticising the Mohammedan religion are allowed to be printed in the empire. 3. Moslem men embracing Christianity are either exiled or thrown into the army without even the form of conscription, even if they escape personal violence. 4. While the death penalty for apostasy from Islam is nominally abolished, it is not regarded as a sin to injure such an apostate or even take his life. 5. Every book, tract and pamphlet printed is closely scrutinized by the press censorship, and any press which should publish an argument against Islam would be at once suppressed. Were Christians allowed to print tracts and books against Islam, to receive Moslem pupils into their schools, and to guarantee personal liberty and equality before the law to converts from Islam, there would be constant conversions to Christianity. A Moslem turning Christian is looked upon as an outlaw and a traitor.

—**British Syrian Schools.**—These schools, which were originally founded by Mrs. Bowen Thompson, have done a remarkable work in the Lebanon district since their inauguration in 1860. The number of schools is 29, with 3,473 pupils, superintended by English ladies, most of whom do so free of charge. The results in the training of young girls are most



remarkable; 90 are now at work in the schools, and of those who have married, it is a most noteworthy fact that not one has been divorced, nor has a second wife entered the harem. The schools are the center of an extensive network of Christian agencies—Bible-women work among the blind, the soldiers, and other classes. We regret to learn that this beneficent society is much cramped for want of funds, and that some of the schools will have to be closed unless immediate and efficient help is given.

—A dispatch from Minister Strauss to the State Department, given in the United States Consular Reports, gives information that twenty-one schools in Syria, which had been closed by order of the Turkish officials, had been reopened.

**Rhenish Missionary Society.**—Last year the receipts of the society were 347,344 marks, or \$83,362; the outlays, 345,773 marks, or \$83,000. The society desires to enter into the rapidly extending work of medical missions, by sending one physician to China, and another to Sumatra. But, as Dr. Christlieb has shown us, missionary physicians are not so easily found in Germany as in England or America. The society has been applied to by the German agent in the Marshall Islands, to send out missionaries there. But it declares that it cannot do so without the free consent of the American Board.

**Turkey.**—The Sultan has ordered the discontinuance of the liquor traffic in Constantinople, and the six powers contiguous to the North Sea—Great Britain, France, Bel-

gium, Holland, Germany and Denmark—have entered into an agreement whereby the sale of spirituous liquors to Turkish fishermen and other persons on board fishing vessels is prohibited. When will these great nations be as merciful to their own people as they are now to the Turk?

—The Newark (Methodist) Conference Committee on Missions, Rev. L. C. Muller of Elizabeth, N. J., Chairman, has been at work for some time organizing a "simultaneous missionary meeting" campaign for the week October 14—21. The "O. S. M." week of last year was found to be very fruitful in many ways: new friends were won for the cause, old ones were confirmed and refreshed, and the contributions of the churches for the year showed a handsome increase. One of the districts of the Genesee Conference observed a week of "simultaneous" meetings last spring, and the signs are that ere long this plan will be pursued very widely. There is great need of some special literature for use in promoting these meetings, such as that used by the English Church Missionary Society. —*John Crawford, Secretary of last year's Committee.*

**Wales.**—The Anglican Church of New South Wales has resolved to raise \$1,000,000 in five years to commemorate centennial year, and has made a start with \$250,000. The Wesleyans in the same colonies propose to raise \$250,000 in five years. Other colonies and other sections of the church are similarly marking the year, and jubilee funds are in high favor.

## VII.—STATISTICS OF THE WORLD'S MISSIONS.

Comparative Summary of the Presbyterian Church in the United States of America for the Last Six Years.

	1883.	1884.	1885.	1886.	1887.	1888.
Synods.....	23	24	25	26	28	28
Presbyteries.....	182	190	196	199	201	202
Candidates.....	678	733	839	906	986	997
Licentiate.....	282	275	322	337	357	314
Ministers.....	5,218	5,341	5,474	5,546	5,654	5,789
Licensures.....	157	126	161	188	201	182
Ordinations.....	157	150	130	154	188	210
Installations.....	329	402	420	361	439	486
Pastoral dissolutions.....	287	295	268	306	322	310
Ministers received.....	64	85	81	69	88	89
Ministers dismissed.....	22	29	19	29	38	30
Ministers deceased.....	89	93	104	101	130	123
Elders.....	18,968	18,968	19,602	21,212	21,831	22,434
Deacons.....	5,876	6,287	6,472	6,676	7,085	7,210
Churches.....	5,858	5,973	6,093	6,281	6,436	6,543
" Organized.....	165	168	177	165	228	206
" Dissolved.....	66	63	68	76	78	88
" Received.....	4	3	8	3	3	11
" Dismissed.....	3	1	1	1	2	6
Added: Examinations..	32,132	34,938	42,972	51,177	53,886	51,062
" Certificates.....	24,677	26,801	27,516	28,490	31,229	34,323
Communicants.....	600,695	615,942	644,025	666,909	696,767	722,071
Baptisms: Adults.....	10,397	11,942	15,191	18,474	20,114	18,799
" Infants.....	17,728	19,483	21,012	21,616	23,469	23,869
S. S. Members.....	663,765	687,269	720,059	743,518	771,821	793,442

## CONTRIBUTIONS.

	1883.	1884.	1885.	1886.	1887.	1888.
Home Missions,.....	\$582,360	\$620,023	\$632,906	\$760,947	\$785,070	\$844,695
Foreign Missions.....	501,578	550,220	548,613	651,160	669,891	743,495
Education.....	187,254	118,956	115,870	97,954	117,898	152,320
S. S. Work.....	39,178	35,907	34,218	34,739	39,437	78,182
Church Erection.....	150,391	193,047	152,050	243,016	286,687	228,364
Relief Fund.....	75,249	80,288	83,934	99,479	110,939	*525,555
Freedmen.....	84,012	86,452	97,619	91,273	103,404	106,647
Aid for Colleges.....		76,415	85,471	119,730	127,627	215,069
Sustentation.....	21,275	24,845	21,410	21,750	26,419	37,026
General Assembly.....	46,847	51,037	55,200	60,312	62,324	68,125
Congregational.....	7,139,904	7,355,791	7,541,017	7,640,855	7,902,164	8,803,562
Miscellaneous.....	833,444	976,420	823,755	771,116	866,762	1,014,803
Total.....	\$9,661,493	\$10,169,401	\$10,192,053	\$10,592,331	\$11,098,622	\$12,817,783

\* Includes part of Centenary Fund.

WILLIAM H. ROBERTS, Stated Clerk,

## Comparative Summary of the Presbyterian Church (Southern) for the Last Five Years.

	1884.	1885.	1886.	1887.	1888.
Synods.....	13	13	13	13	13
Presbyteries.....	68	69	69	69	68
Candidates.....	294	247	269	267	285
Licentiate.....	54	66	67	57	55
Ministers.....	1,079	1,072	1,085	1,116	1,129
Churches.....	2,063	2,159	2,199	2,236	2,280
Licensures.....	36	39	53	43	52
Ordinations.....	29	33	37	44	54
Installations.....	99	81	134	78	107
Ministers deceased.....	23	31	33	24	27
Pastoral dissolutions.....	74	96	79	122	85
Ministers received from other denominations.....	7	6	3	4	6
Ministers dismissed from other denominations.....	4	4	5	10	4
Churches organized.....	67	76	61	39	47
Churches dissolved.....	19	20	17	20	9
Churches received from other denominations.....	2	3	1	1	..
Churches dismissed from other denominations.....	..	6	..	7	1
Number of Ruling Elders.....	6,454	6,554	6,827	6,981	7,110
Number of Deacons.....	4,352	4,505	4,814	5,070	5,228
Added on Examination.....	7,359	9,951	11,644	12,145	10,173
Added on Certificate.....	4,369	4,934	5,576	5,461	5,670
Total Communicants.....	131,258	135,201	143,743	150,398	156,249
Number of Adults Baptized.....	2,334	2,995	3,780	4,214	3,482
Number of Infants Baptized.....	4,637	4,767	5,121	5,090	5,155
Number of Baptized Non-Communicants.....	32,870	31,036	34,805	34,163	33,444
Teachers in Sabbath-School and Bible Classes.....	8,830	10,308	10,762	12,021	12,201
Scholars in Sabbath-School and Bible Classes.....	81,633	86,847	88,963	98,606	101,700

## CONTRIBUTIONS.

Sustentation.....	\$43,770	\$47,457	\$47,676	\$42,944	\$47,291
Evangelistic.....	41,907	37,490	42,084	42,434	48,388
Invalid Fund.....	10,402	11,323	11,677	11,921	12,687
Foreign Missions.....	55,553	60,482	67,685	67,204	72,389
Education.....	37,394	38,485	38,704	39,250	35,226
Publication.....	8,426	8,372	8,347	9,084	9,092
Tuskaloosa Institute.....	3,573	3,070	3,505	4,152	6,028
Presbyterial.....	13,006	13,258	13,649	13,754	13,581
Pastors' Salaries.....	557,731	563,526	591,896	616,583	625,312
Congregational.....	562,102	510,098	430,097	453,977	495,658
Miscellaneous.....	65,415	54,202	81,104	114,015	97,826
Total.....	\$1,398,629	\$1,340,763	\$1,324,374	\$1,415,318	\$1,463,478

JOSEPH R. WILSON, Stated Clerk.

—The grants of the Society for the Propagation of the Gospel for foreign expenditure for the year 1889 exceed those for 1888 by 10,000. Among them is 500. for five years for commencing work in Korea by means of an English missionary and some Chinese catechists.

—The Board of Missions of the Methodist Protestant Church received for the year closing

April 30, 1888, \$14,900.41. The Board made the assessments the coming year to aggregate \$50,000. This was apportioned to the churches at the rate of 33 1-3 cents per member. The expenditures for the past year were \$12,158.22. The Japan Mission was reported as being in a flourishing condition.

## The United Presbyterian Church (Scotland).

## GENERAL ABSTRACT OF MISSION STATISTICS.

MISSION FIELD.	Ordained European Missionaries.	Ordained Native Missionaries.	European Medical Missionaries.	Zenana Missionaries.	European Evangelists.	Native Catechists or Evangelists.	Native Teachers.	Other Native Agents.	Total Educated Agency.	Principal Stations.	Out-Stations.	Communicants.	Inquirers.	Week-day Schools.	Pupils.
Jamaica.....	19	13	.....	.....	16	76	.....	124	46	28	8,814	1,343	73	6,213	
Trinidad.....	2	1	.....	.....	.....	.....	.....	3	3	5	374	3	.....	.....	
Old Calabar.....	6	4	.....	7	2	.....	19	38	6	23	280	137	16	551	
Kaffraria.....	11	.....	1	3	.....	23	36	74	11	73	2,209	521	36	1,667	
Spain.....	2	2	.....	.....	.....	.....	7	11	3	3	255	5	7	365	
India.....	12	2	5	10	1	38	153	82	308	10	9	473	.....	70	4,880
China.....	5	.....	2	1	.....	13	2	17	40	4	9	632	65	.....	.....
Japan.....	3	2	.....	.....	.....	5	3	1	14	4	5	460	.....	.....	.....
Total.....	60	24	8*	21	3	95	301	100	612	87	155	13,497	2,074	202	13,676

\* Four of these are ordained medical missionaries.

## Zenana Mission Fund.

THE following is a statement of the Foreign and Zenana Mission Funds as at 30th June, 1887 and 1888, viz.:

## I. ORDINARY FUND.

	1887.	1888.
Balance against Fund at 1st January.....	£20,457 6 10	£1,972 8 11
Payments 1st Jan. to 30th June.....	23,569 2 11	22,088 6 2
	£44,026 9 9	£24,060 15 1
Receipts, do. do.*	15,966 9 0	10,732 11 9
	Dr. £28,060 0 9	£13,328 3 4

\* Includes transfer from Reserve Legacies, £8,716, 12s. 8d.

## II. ZENANA FUND.

	1887.	1888.
Balance in favor of Fund at 1st Jan. ....	£14,594 14 11	£14,179 2 4
Receipts, 1st Jan. to 30th June.....	1,529 15 5	1,466 10 2
	£16,124 10 4	£15,645 12 6
Payments, do. do..	3,029 2 11	2,814 8 3
	Cr. £13,095 7 5	£12,831 4 3

## Woman's Foreign Missionary Society of the Presbyterian Church in Canada.

## WESTERN DIVISION.

WE regret that in the brief statement of figures given in our September number (p. 715) respecting this society, we were misled by an old report. We are happy to correct the figures from the twelfth annual report (1888), kindly sent us by the President of the Society, Mrs. C. S. Ewart. This report shows a marvelous increase in the work and the resources of the society. As we purpose to give a full resumé of woman's work in the mission field before the close of the year, we present here, as in other instances, only a brief summary

Number of Mission Bands.....	124
Members in Mission Bands....	3,829
Auxiliary Societies.....	351
Members in Auxiliary Societies.	9,025
Life Members.....	251
Members of both Local and General Society.....	2,336
Presbyterian Societies.....	21
Total Membership.....	12,854
Increase in Membership.....	4,291
New Presbyterian Societies.....	3
New Auxiliaries.....	98
New Mission Bands.....	49
New Life Members.....	90

## FINANCES.

Contributed by Mission Bands.....	\$ 5,273 25
Auxiliaries.....	19,856 19
from other sources.....	528 00

Total amount contributed..... \$25,657 54

The amount in all at the credit of the society is \$28,519.51, including \$3,500 specially designated for boarding school at Indore, leaving at the disposal of the society \$25,019.51.

—The Report before the late General Synod shows that the Reformed Church is comprised of four particular Synods, 34 classis, 546 churches, 555 ministers, 15 candidates for the ministry, 89 churches without a pastor, many of them very small, 15 candidates for the ministry; 4,991 persons were received into membership upon confession of their faith, 2,745 on certificate, a total of 7,736; gain over all losses by death and removal, 3,918. The correction of rolls reduces this number to 1,389. The amount contributed for benevolent purposes through the church is \$284,902.31, an increase of more than \$52,000 over last year. The contributions for congregational purposes show an increase of \$56,113.60, being \$986,847.29—total amount for benevolent and congregational purposes being \$1,271,749.60; this exclusive of 44 churches that make no report. The report on Sunday-schools gives 9,154 officers and teachers, 88,709 scholars, the average attendance being 60,537; and amounts contributed, \$47,000.

**Southern Baptist Convention.**

We correct the figures given in our September number, page 691, respecting this society. The receipts of the Home Board were \$62,930.37. And of the Foreign Board, \$86,385.66. Leaving a balance in treasury of \$3,609.63.

Our statement of Home Missionaries and their

work was correct. In the foreign field the number of missionaries (white) is as follows: China, 20; Africa, 8; Italy, 3; Brazil 13; Mexico, 10. Total, 54.

There are besides 10 native preachers in Italy, 2 in Brazil, 5 in Mexico, 3 in Africa, and about 25 in China.

**ABSTRACT OF STATE MISSION WORK REPORTED, 1887.**

STATE.	BODIES.	Missionaries.	Weeks of Service.	Baptisms.	Sermons Preached.	Religious Visits.	Churches Organized.	Contributed for State Work.
Alabama .....	State Convention .....	56	686	1,073	2,595	5,134	8	\$ 7,387 33
Arkansas .....	State Convention .....	21	244	821	.....	.....	.....	1,750 00
	West Arkansas General Ass'n.	17	145	355	985	.....	8	No report
Florida .....	State Convention .....	26	789	212	2,188	2,722	14	3,546 48
Georgia .....	State Convention .....	45	1,304	912	3,533	6,381	14	15,941 58
Kentucky .....	General Association .....	36	520	635	2,145	6,990	.....	6,185 51
Louisiana .....	State Convention .....	14	728	336	1,131	3,502	6	4,352 10
Maryland .....	Union Association .....	21	846	318	2,207	9,264	.....	8,416 88
Mississippi .....	State Convention .....	56	673	753	2,546	5,920	8	8,032 87
	General Association .....	8	70	186	301	.....	5	1,152 00
Missouri .....	General Association .....	33	833	646	3,246	.....	.....	12,046 18
North Carolina .....	State Convention .....	64	.....	.....	.....	1,192	.....	9,331 13
	Western Convention .....	11	181	181	785	1,192	.....	1,636 51
South Carolina .....	State Convention .....	58	635	285	2,600	3,797	7	8,046 04
Tennessee .....	State Convention .....	29	.....	.....	.....	.....	.....	5,848 43
Texas .....	State Convention .....	120	3,421	3,015	13,795	.....	128	23,710 28
Virginia .....	General Association .....	60	2,186	861	5,840	10,755	12	11,244 34
		685	9,010	9,932	44,716	54,657	210	127,727 46

**GENERAL DENOMINATIONAL STATISTICS.**

	Population, 1886.	Associations.	Ordained Ministers.	Churches.	ADDITIONS.				DIMINUTIONS.				Total White Membership.	COLORED BAPTISTS.		Aggregate Membership.	
					Baptism.	Letter.	Experience.	Restoration.	Letter.	Exclusion.	Erasure.	Death.		Churches.	Membership.		
Alabama...	1,467,834	64	713	1,432	6,009	4,415	188	693	4,828	1,412	101	917	89,728	847	92,690	182,418	
Arkansas...	935,058	38	478	1,028	4,308	2,510	128	457	2,402	901	.....	497	47,604	403	29,597	77,201	
Florida....	338,406	16	203	359	1,489	902	42	136	812	333	18	137	14,816	219	15,497	30,313	
Georgia....	1,694,809	61	910	1,577	9,460	7,078	45	947	7,322	1,759	4	1,496	131,937	1,409	166,429	298,366	
Indian Territory....	.....	7	148	136	341	250	23	126	171	136	.....	103	5,630	.....	.....	5,630	
Kentucky...	1,801,831	57	834	1,366	10,975	3,818	513	775	4,456	1,882	464	1,553	137,503	439	65,038	202,541	
Louisiana..	1,008,951	20	188	393	1,821	1,179	10	314	959	458	5	227	19,164	768	71,193	90,357	
Maryland..	1,009,798	1	45	40	790	245	.....	85	246	299	.....	84	6,717	17	6,400	13,117	
Mississippi.	1,237,453	40	481	1,106	5,963	3,513	2	757	4,078	875	16	788	74,068	1,224	108,133	182,201	
Missouri...	2,433,747	70	896	1,526	8,178	3,605	572	532	4,125	2,061	544	1,044	103,357	213	15,104	118,461	
North Carolina .....	1,525,341	47	627	1,307	7,649	3,306	8	819	3,748	1,828	34	1,282	124,725	1,015	105,603	230,328	
South Carolina .....	1,085,789	29	374	756	5,327	2,566	26	607	2,888	1,024	106	922	74,745	625	116,865	191,610	
Tennessee...	1,723,996	38	744	1,191	5,890	2,619	264	383	2,784	1,248	217	1,096	94,740	326	32,005	126,745	
Texas.....	2,027,895	73	1,070	1,889	7,820	7,914	115	747	7,292	2,046	148	846	106,871	889	66,774	173,645	
Virginia....	1,660,783	23	346	768	6,894	2,119	307	526	2,699	1,005	765	1,089	83,671	967	191,954	275,625	
Totals....	19,951,241	584	8,057	14,874	82,714	46,019	2,243	7,904	48,930	17,267	2,422	12,121	1,115,276	9,331	1,083,282	2,198,558	
Net increase of churches.....									528								Total Baptist Churches in U. S. .... 31,891
Net increase of membership.....									50,105								Total membership in U. S. .... 2,917,315
Total number of churches, white and colored..									24,205								Total Baptist churches in the world. 37,354
Total number of baptisms, white and colored..									121,578								Total membership in the world.....3,506,719

—The Board of Missions of the Methodist Episcopal Church, South, met in May and made an assessment on the Conferences of \$300,000.

The appropriation amounted to \$208,819.82 and additional contingent appropriations of \$25,610. Dr. Kelley resigned as Missionary Treasurer,



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